THE ISLE OF MAN: OR, *The Legall Proceeding in* Man-shire *against* SINNE.

Wherein, by way of a continued Allegory, the chiefe Malefactors disturbing both Church and Common-wealth, *are Detected and Attached*; with their Arraignement and Judiciall tryall, according to the Lawes of *England*.

The spirituall use thereof, With an Apologie for the manner of handling, most *necessary to be first read, for direction in the right use of the Allegory throughout, is added in the end.*

By *R.B.* Rector of *Batcomb* in *Somers.*

The eleventh Edition.

LONDON,
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TO THE RIGHT Worshipfull Sr. THOMAS THINNE, *Knight, and to his religiously affected Lady, the Lady* KATHARINE THINNE:

All saving graces in the blessed way unto eternall Comforts are unfainedly wished.

Right Worshipfull,

SInce your departure, and now returne to *Longleate*, (where the poore feele your mercies in set times of relieſe and daily almes, and your Tenants and common Neighbouring Inhabitants good entertainment at the generall time of great houſekeeping) it was my hap to travell

vell into and thorowout the whole *Iſle of Man:* now it is uſuall with all travellers to diſcourſe of their journeying and to relate their obſervations. And therfore let none object and ſay unto me that of *Perſius*, *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter:* For I found good in my paines taking: and *bonum* is *communicativum & ſui diffuſivum*, and ſo *quo communius, eò melius*. In my very entrance, and afterwards every where I found written that old ancient precept, *Noſce teipſum*. This leſſon I began to take out with diligent obſervation. And it brought to my minde the Apoſtles charge, *Quiſque exploret ſeipſum*, which I laboured to put in practice, and ſo ſought my ſelfe in my ſelfe; for I remembred

γνῶθι σεαυτὸν. *The ſcope of this book for one to ſee and know himſelfe.*

bred that saying long since learned, *Orbis quisque sibi, nec te quæsiveris extra.* Thus my travell became very profitable to me; and the variety of sights withall procured delight, and turned my paines into pleasure.

In my travelling I came to the County Towne or chiefest Seat there; called *Soule*: where I rested for sometime, because it fell out to be the Assise week for all that Iland: Were I especially marked how in all things they proceeded against Malefactors according to the Lawes of England: in this onely lyeth the difference: there is never but one Judge, whereas wee have ever two appointed in every Circuit, as wee have now in this Westerne, very honoura-

ble and religious Judges, *quos honoris cauſa non poſſum non nominare.* Sir *Iohn Walter*, Lord Chiefe Baron, and Sir *Iohn Denham*, another worthy Baron of the Exchequer, lovers of vertue and Juſtice.

And indeed, ſuch ought Judges to be, as was and is this Judge in *Man.* Hee is a Exx. 1. 18. Judge of *Iethros* choiſe, and *verax, & Dei timens, & oſor turpis lucri.* He is divinely given, prudent, impartiall, and very quicke (upon good information) in diſpatch of Cauſes. Hee was worthily attended, as hee ought ever to be, with a worthy Sheriffe, with Juſtices of Peace, Knights and Eſquires, Gentlemen of ſingular note and fame in that Countrie. This I heard of them, and it appea-

red

red by their practice that they all ſtand for the maintenance of the Lawes, they ſee their Soveraign well ſerved, Juſtice duly obſerved, and judgement executed accordingly.

They never ſide with any, for they hate faction: Pride and Envy, two reſtleſſe make-bates, who for notorious miſ-demeanour, I ſaw bound to the good behaviours. So as now there a Cæſar-like ſpirit, *patitur ſuperiorem*, and a Pompey *ſuum parem*. They runne all one courſe, and as true Iſraelites, *quaſi vir unus*, for publike good. Therefore doe the people live in peace, the Land proſpereth, Juſtice flouriſheth, vertue is exalted, vice ſuppreſſed, and the enemies at home and abroad made to feare.

The whole discourse of this excellent order, and carefull proceedings there by me observed, from my first entrance unto the end, I am bold here to present unto your Worships, whom I have now found diligent Readers of holy Scripture, addicted to private prayer, besides set formes for the whole family, to be entertainers of the Preachers of Gods Word, giving freely to such Benefices as they hap to be void, not being seduced by mens offering large sums to procure Advousons aforehand, as too many Patrons be in these daies. Now the Lord God Almighty hearten you on unto these things more and more, and to every other good grace, that may lively demonstrate to the world the

power

power of ſaving knowledge, in the uſe of Gods abundant earthly bleſſings ſo largely beſtowed upon you, with which earneſt prayer unto God for you, and for a bleſſing upon theſe my endevours to further the ſame, I humbly take leave.

Your Worſhips in all Chriſtian ſervices, at command,

RICHARD BERNARD.

Batcombe, May 21.

THE AVTHOVRS Earneſt requeſts.

FIRST, *to the* Worthy Reader, *whoſoever, to whom let mee but ſay thus much of this Diſcourſe, and allegoricall narration; that in it,* ſunt bona, ſunt quædam mediocria, ſunt mala nulla: *Yet if any thing may ſeeme diſtaſtfull, let thy minde be to take it well, as* Cæſars *was, to interpret well the ſeeming offenſive carriage of one* Accius *the Poet towards him, and thou wilt not be diſpleaſed Thy good mind will prevent the taking of an offence, where none is intended to be given. In diſcovery, attaching, arraigning and condemning of ſin, I taxe the vice, and not any mans perſon: ſo as I may ſay with one;*

Hunc

Hunc servare modum nostri novere libelli,
Parcere personis, dicere de vitijs.

Thou hast here towards the end of this discourse the tryall & judgement upon 4. notorious Malefactors. Two of them the very prime Authors of al the open rebellion, or secret conspiracies, which at any time ever were in that Iland. The other two were the principall Abettours and the chiefest supporters of them. Their names, their natures, and their mischievous practices, thou mayest finde at large in the narration.

Old man, Madame Heart.

There should have been, at that Assises with these, the arraignmēt of certaine suspected Witches: but this was prevented, because the Grand Jury gentlemē *could not agree to bring in their* Billa vera: *for that they made question of divers points, whereof they could not be resolved at that present.*

What to be considered before men come in with a verdict

1. *Whether the afflicted did suffer by only some violent diseases in nature, producing strange effects, like practices of Witchcraft; which for want of*

judicious

judicious Physitian they could not discerne.

2. *Wether the afflicted were a counterfeit, as was one* Marwood, *the* Boy of Bilson, *and one* Mary Brosler? *or that he or shee having some naturall disease, did make use therof, and counterfeited the rest, as one* Mainy *did, who was troubled with the* hysterica passio.

3. *Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the divell, without the association of a witch, as it hapned to* Job; *and others in the Evangelists? Or that the afflicted hath a divell, and is a witch, and hath by his or her own waies brought this evill upon him or her, without the practice of any other witch?*

4. *Whether they might proceed upon meere presumptions against the suspected, or rather stay till they had more certaine and grounded proofes.*

5. *Whether they could (none of thē being read in any learned Tractats touching the practices of witches) nightly examine the suspected to find out a Witch,*

against supposed Witches. See Doctor Cotta *his tryall of Witches.*

Witch, & so to bring him or her deservedly under the power of authority.

Request to Grand Iury-men touching my book of Witches.

There is now come forth by the leave of Authority, A Guide to Grand Jury men *in cases of witchcraft: my sute is that they would be pleased to accept of my well-meaning therein. In which all these points before are fully handled, as also,* That there are Witches: who are most subject to be made Witches: How they prepare themselves for the Divell: How Satan draweth them to a league, and becommeth familiar with them. That there are good Witches, and the signes to know them. That there are bad Witches, and how they practise, and what it is that they can doe, and how many things must concurre in bewitching. What are the signes to know one to bee bewitched. That Witches may be detected. What are strong presumptions of a witch. What are the certaine evidences against such an one How through-

The sum of that booke

throughly to examine a Witch: *With many other particulars set forth in twenty eight distinct Chapters fully, & yet with great brevity. The death of five brethren & sisters, lately condemned and executed for Witches, one more yet remaining, formerly brought before a Iudge, & now in dãger to be questioned again, hath moved me to take this paines; not to prevent Iustice, nor to hinder legal proceedings; but that I may not be mistakẽ nor wrõged, as I was once, & more should have bin, had not the wisdome & goodnes of so reverend a Iudge accepted graciously of my upright apology against vain accusers.*

Judge Denham

I made a Petition then to my Lord the Iudge, to the worthy *thẽ* M. Sheriffe, *& to all the Worshipfull of the Bench thẽ presẽt, which I am bold to renew again more publikly, & that now this* II. *time, because it pleased that reuerẽd Iudg so wel to like therof, & to second it, & is wished of many to find soe goode effect at the lẽgth.*

Sr. Robert Philips.

Request to the Iudges the Sheriffe.

The state of poore prisoners is well known, & how their soules safety is negle-

and Iustices for spiritual food to poore Prisoners.

neglected: and yet our Saviour gave such a testimony to a penitent theef, as he never gave to any mortall man else: for he told him that he should be that day with him in Paradise.

How blessed a work would it be to have maintenance raised for a learned godly and grave Divine, that might attend to instruct them daily; Twelve pence a quarter, of one parish with another in our Countie, would encourage some compassionate holy man thereunto: And what is this? Not a mite out of every mans purse to save soules.

The benefit of setting Prisoners on worke.

If with this instruction there should be meanes to set them also on worke, they might get somewhat for food, for raiment. They might so prevent the miserable fruits of sloth, their minds would be imployed, their bodies be preserved in health, & not pine away and be consumed with vermine. Yea, enforced labour there, would terrifie loose vagrants, lazie wanderers, and the idle route, from turning theeves, more then either imprisonment or death hitherto hath done. And besides, such

as

as should escape, would by this heavenly meanes of instruction, and bodily labour, become, through Gods mercies, more profitable members in the Common-weale afterward: whereas now they become twice more the children of Belial, then they were before.

O, let me be bold earnestly to beseech you, and in all humility to crave your mercifull and tender bowels of compassion towards them. And first of you (right Honourable my Lords the Iudges) who sit as gods among men to give iudgement upon this so wretched, & so miserable a generation of mankind: that if they die, they may be more ready with al patience & submission of spirit, to receive their just reward, and your daome of death upon them, or if they be acquitted & so live, they may learne afterwards to live the life of good Christians, & so make a good use of their deliverance. And would not this rejoyce your hearts, to forward such a work, when your Lordships doe know that the blessed Angels do rejoyce at the conversion of sinners? Next

Sir Iohn Walter Lord chiefe Baron.
Sir Iohn Denham.

Master Symmes.

Next of you (Worthy Master Sheriffe) under whose wisedome, religious affection, tender mercies, and powerfull abilities, the Prison and the prisoners be for the time present. Shall not this worke set forward by you be unto you an everlasting remembrance?

Then of all you (Right Worshipfull the worthy Iustices of our Countrey) by whose authority these offenders are sent unto prison. O that it might not displease you, to heare me calling upon you by name, who, I hope, are well minded to such a blessed and charitable worke.

Yee deservedly Honoured Knights, Sir George Speake, Sir John Stowell, Sir Francis Popham, Sir Henry Barkely, Sir John Windham, Sir John Horner, Sir Edward Rodney, *and* Sir Robert George, *And may I not here also name the worthily esteemed of their Countrey, though not at this present in Commission with you,* Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkely, *and* Sir Edward Barkely?

All

All to be graciously pleased to commiserate their lamentable case, and to helpe forward this worke of piety and pittie towards prisoners?

O yee other Worthies of your Countrey no lesse generously affected, Iohn Powlet, Robert Hopton, Edward Rogers, George Lutterell, John May, Francis Baber, Robert Cuffe, Thomas Bretton, John Coales, William Francis, Rice Davys, Thomas Windham, John Harrington, John Harbin, William Capel, *and* Anthony Stocker, *Esquires, let the bowels of compassion compasse you about, that you may effect this so good a deed, and be honoured for ever in bringing to passe so rare a charity.*

If I mistake your places, I pray you pardon me.

The worke surely would blesse you all. Alas, the prison now is a very picture of Hell, and (more is the pittie) as the case now stands is no lesse than a preparative thereto, for want of daily instruction. It would be, by a faithfull Ministery and bodily imployment of them,

them, a house of correction with instruction, and so happily the way of life. Then might charity quicken up justice to send offendors obstinately persisting in evill, and abusing their liberty, unto prison, in good hope of their reformation. The losse of their corporall liberty, might through Gods mercy then gaine them spirituall freedome: Health by labour would be preserved, and their soules by wholesome instruction saved.

The Father of our Lord Iesus Christ, perswade your well disposed hearts, to such an unbegun worke among so many deeds very famous in this renowned Nation. The Spirit of the Lord God of Heaven and Earth rest upon you, to cause you to affect this, and in time to effect the same, by stirring up the Countrey, and by your own mercies in your life times, you giving, and at your death bequeathing something thereunto. Even so be it, and the Lord God Almighty be with you all herein, Amen.

My

My ſuite is to every Keeper of a priſon, if they be no kinne to Maſter Newman, *the Goaler in this diſcourſe, that yet they would take acquaintance of him, and become better knowne to him. That their priſoners may by their vertues and religious care be better diſpoſed.*

Requeſt to the Keepers of Priſons.

My requeſt to poore priſoners is, to redeeme their time ill ſpent, to call to God for mercy and pardon: and to moove them hereunto, let them in ſerious meditation put themſelves in mind of theſe things.

Requeſt to the poore Priſoners.

1. That their liberty abuſed, God hath by the hand of authority taken from them, as unworthy to live freely in a Common-wealth. 2. That as they neglected and deſpiſed ſpirituall meanes of ſalvation, they are now deprived thereof. 3. That as before they delighted onely with wicked company, now are they ſhut up one with another together. 4. That their ragges are enſignes to them of their ragged condition. 5. That their filth and vermine telleth them of their filthy converſation, and their

Meditation for them while they lie in Goale.

their many sinnes and corruptions. 6. *That their want of food is a punishment for such of them, as have abused Gods blessings to gluttony, drunkennesse, and the fruits thereof, wantonnesse, and filthy uncleannesse.* 7. *That their prison is as it were a picture of hell, to minde them of their end, whether they are going if they doe not amend.* 8. *That their expecting of the Assises, is an instruction to looke for Iesus, the judge of all the world.* 9. *That their chaines, fetters, and bolts, teach them to consider the nature of their sinnes, which hold them bound to answer at the Barre of Gods justice.* 10 *That their desire of life by a Psalme of mercy should move them to desire eternall life, through the mercies of God in Iesus Christ, who will be gracious to every true beleeving penitent: which graces (poore prisoners) God send you: and feare every to die eternally.*

Before I end I have a suit to all that professe the Law, that if in this Allegory, fetched from such termes

as

as be better knowne to them, than to my ſelfe, I doe miſtake, they would be pleaſed to paſſe over that, and make uſe with me of the ſpirituall ſence, which is the drift of my labour herein. And ſo at the length I take leave, with my prayer to God for the peace of Ieruſalem, and for a proſperous ſucceſſe to all that love the Iſrael of God with our Countries glory and ſafety, Amen.

THE ISLE OF MAN.

OR,

The Legall Proceedings in MAN-SHIRE.

LAMENT. 3.40.
Let us search and trie our waies.

THE Lamenting Prophet JEREMIE in his daies full of lamentation and mourning, seeing and also partaking with others of those miseries which befell the state of the Jewes, justly procured at Gods hands for their sins, P.B. 43. doth

ia:

doth here give them advice what was best to bee done, that in this their distresse God might shew them mercy: and that was to repent and turne unto the Lord, to the effecting whereof, he counselleth them two things laid downe in my Text. 1. To search out sin. 2. And to put it to triall.

In the handling whereof, I will proceed as here we do against a lewd and wicked Malefactor, legally, according to the Lawes of this Realme.

A search to be made for sin.

The first part of my Text is to *search*: wee know that when one hath offended the Lawes, hath committed any fellony, murther, treason, or done any outrage, for which he is to be apprehended, he presently flying and hiding himselfe, is pursued, and sought

fought after; diligent search is made to attach him.

Sin is the great malefactor.

The Malefactor here which doth so much harme on every one, every where without ceasing, is *sinne*. This is a *notable Theefe* and *Robber*, daring to set upon any. He robbeth God of his honour, and man of Gods favour. This *theefe* stole from *Angels* their excellency of glory, from our first Parents their innocency. This is he that robbeth us of our graces, the spirituall money which we have in the purses of our heart, to helpe us in our journey to Heaven. This *Villaine* bereaveth us of our goods, driveth away our cattell, spoyleth us of every temporall blessing, of our health, our peace, our liberty, and plenty. He it is that utter-

Sin robs us

ly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, Body or Soule.

Sin doth kill if it be not killed

This is a *Murthering theefe*, whereſoever he breaketh in, by day or by night, there will he either kill or be killed; man and ſin cannot both live together. Moſt bloudily cruell he is, for he will ſpare none. He ſlayeth the hoarie head, and killeth the tender mother with the new-borne Babe. He regardeth no perſon, no ſex, no age, of ſo murderous a diſpoſition is he, and ſo inhumanely barbarous.

Sinne is ſtrong.

He is a very *ſtrong Thiefe*, no humane power can ſubdue him; he taketh man and bindeth him: for *iniquity taketh the wicked, and holdeth him with the cords of his owne ſins.*

Pro 5.22.

sins. He will beare rule where he commeth, all must obey him. He will command the *Reason*, reigne over the *Will*, and swagger over the *Affections*, & lead captive the whole man, and make him serviceable to his lusts; yea, and make him spend his whole estate to maintaine him in his lustfull humours, whether it bee in pride, or drunkennes, or gluttony, or idlenesse, or whoredome, or whatsoever else it is, he both must and will have maintenance, else he will set all on fire: for *wickednesse burneth as fire*.

Rom. 7. 23.

Isa. 9. 18.

This is an *ungratefull and mischievous Theefe*: for let any entertaine him & favour him: he wil work their overthrow. Yea, so *vile a villaine* is he, that the more any make of

Sin doth him the most hurt that most loveth it.

him, the worse is he to them: for, *he with-holds all good from them, hee procureth mischiefes to light upon them.* He keepeth out Grace from having any entertainement. He smothereth *Conscience* for speaking; hardeneth the *Heart* for feeling; blindeth the *Iudgement* from discerning; stoppeth the *Eare* from hearing any good counsell; lameth the *Feet* from walking in Gods paths; benummeth the *Hands* from doing duties of Charity, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this onely; but he worketh Enmitie betwixt his *Favourite* and his best *friend*, even between God and his owne Conscience. And to make up the height of his mischiefe; the more to strengthen

Ier. 5. 25.
Ier. 4. 18.

The evill which sin doth.

ſtrengthen himſelfe againſt his fooliſh & unhappy friend, he, at unawares to him letteth in, and that into the beſt roome, (even the heart) his great and moſt deadly enemy the *Divell.*

Thus Covetouſneſſe did let him into *Iudas* heart, and ſet him on worke to betray Chriſt. Flattery let him into the hearts of the falſe Prophets, to deceive *Ahab.* Careleſneſſe lets him in to hinder the fruit of the Word. Loſſe of Gods grace lets him in, and ſeven worſe with him, to ruine a man utterly. Hypocriticall vaine-glory, and Covetouſneſſe did let him into the hearts of *Ananias* and *Saphyra:* for vaine-glory made them ſell all, to make a ſhew to be like *Barnabas:* but Co-

Mat 6. 14, 15.

1 King 22.

Mat. 13.

Mat. 12.

Act. 5. 10.

vetouſneſſe with unbeliefe adviſed them to with-hold ſome of the money, leſt they ſhould happen to want: but how to doe this, and keepe their credit they knew not; herfore *Hypocriſie*, *Vaine-glory*, *Covetouſneſſe* and *Vnbeleefe* called in Satan, to heare his counſell; who taught them to lie unto the Holy Ghoſt, but to the death of them both. Thus we ſee, what an ungratefull Villaine ſin is to his beſt friends.

Sin is very ſubtill. Heb 3. 13.

Laſtly, this Theefe is a *peſtilent ſubtile Theefe*. Sin is deceitfull; it beguiled *Adam*, *David*, and *Salomon*: Yea S. *Paul*, one once rapt up into the third Heaven, doth acknowledge that it *deceived him*. And whom hath it not deceived? Hee is therefore carefully

Rom. 7. 11.

carefully to be avoided and taken heed of: and this robbing murthering, strong, ungratefull, mischievous and subtile theefe diligently to be sought out.

A watch set to espie out sin.

But before *Search* can be made, a *Watch* must be set to espie him out, that hee may be attached.

The Watchman is one

The Watch-man appointed for this purpose, is *Godly-jealousie*, who hath ever an holy suspition of a mans owne waies, lest in any thing at any time he should mis-behave himselfe.

Assistants are two.

This vigilant *Watchman* hath with him two *Assistants* ever to accompany him; the one is *Love-good*, a zealous fellow for God and good duties: the other is *Hate-ill*, an angry and waspish fellow,

and of a fierce countenance against sinne.

These three ever keepe together, so as sinne cannot so cunningly enter, but they can as quickly espie him, and as speedily pursue him, and put him to flight.

The Town watched.

The place where these are set Watchmen, is called *Soules-Towne*, a Towne of great resort, a thorow-fare, never without Travellers, ill motions, day & night; and the Posts, which are Sathans suggestions, ever and anon passe thorow, and many at the Common Inne, the *Heart*, take up their lodgings.

Travellers

Posts.

The Inne.

Towne large.

This Towne is very spacious and large, for besides many *Back sides*, *By-lanes*, and *Out-corners*, these are foure great streets: *Sence-street*; *Thought-*

Streets are foure.

Thought-streete, *Word-streete*, and *Deed-streete*; in some of which this lewd companion sinne, and his Copes-mates will be found wandering.

When the *Watch* is set, they have a *Charge* given them by one in authority, which is this; *Keepe thy soule diligently*: and withall they have a watchfull eye to the Inne, and to *take heed lest at any time there be an heart of infidelity to depart from the living God*: commanding also the Watch men *to exhort one another daily, lest their hearts be hardened with the deceitfullnesse of sin.*

Charge given to the watchmen Deut. 4. 9 Pro. 4. 23.

Heb. 3. 12, 13.

These watch-men have also a *Watch-word* given them, even a word of *preventing grace*; saying unto them, *this is the Way, walke in it, when they are turning to the right hand,*

A watch-word.

Isa. 30. 21.

hand, or to the left.

To this Watch-word *Godly-jealousie* with his associates doe willingly attend, keeping carefully the watch, so as the theefe is descried, and presently they make Hue and Cry after him.

The Hue and Cry.

Thus *Hue* and *Crie* is written by the *Bible-clarke*, and containeth infallible markes to discover sin, whereby it may be certainely knowne; and they are these:

Eleven waies how to know sin

1. By the *Law of the ten Commandements*: for by it commeth the knowledge of sin; for every failing in that which is commanded, and every thought, word and deed against that which is forbidden, is sin.

Rom 3. 20 7, 8. 1 Ioh 3. 4

2. By every *exhortation to virtue, and every dehortation from*

from vice: being appendices to the Commandements, shewing what wee ought to doe, and what ought to be shunned and avoided of us.

3. By *every Threatning* which is the word of Gods displeasure for *sin.* Isa. 1. 11. 18 3 14. & 5. 20.

4. By *punishment inflicted*, which is certainly Gods hand for sinne; for were hee not provoked by sin, hee would not afflict us. Acts 5 5. & 13. 11 Jer. 25. 8. Lam. 3 33

5. By the *humble confession* of such as have acknowledged their sinnes in particular. Josh. 7 20 Psal. 1 5. 5. 14. 1 Sam. 12 19. Mat. 27. 4 1 Tim. 1. 13. 1 Cor. 15 9.

6. By *plaine accusations*, laying sins to mens charge, *Isa.* 59. 3. *&c.*

7. By *reproofes* and checks for sin, 2 *Chron.* 19. 2. 2 Chron 19. 2.

8. By places *numbring up sins* by name in sundry Scriptures, *Rom.* 1. 29, 30, 31, 32. 1 Sam. 2, 19.

1 *Tim*

1 *Tim.* 1. 9, 10. 2 *Tim.* 3, *&c.* 1 *Cor.* 5. 11. *Gal.* 5. 19, 20, 21. *Reu.* 21. 8 *Pro* 11. 1. *Mich.* 6. 11

9. By the *description of sin*, shewing what it is, as in 1 *Ioh.* 3. 4. *&* 5. 17. *Rom.* 14. 23. *Pro.* 21. 4. *&* 24. 9. *&* 1. 21.

10. By the *description of godly men negatively*, by such things as they ought to avoid, as in *Psal.* 1. 1. *&* 15. 3. 5. *&* 24 4. *Ezek.* 18. 68. *Isa.* 33. 15. *Ps.* 101. 3. *&* 16. 4.

Lastly, by the *description of wicked men*, by their bad qualities and conditions, *Psal.* 10. 2-11. *&* 12. 24. *&* 57. 21.

Who carrieth the Hue and Cry.

The Hue and Cry thus set out, it is carried by the *Spirit of Supplication*, crying mightily to the Lord for grace and mercy to helpe in time of need, as *David* did: who saw sinne before him, and then made

made the Hue and Cry, saying; *Have mercy upon me, O Lord, according to thy loving kindnesse, according to the multitude of thy mercy doe away all mine offences.* Psal. 51. 12.

This Hue and Cry, must not be let slip at any hand, but be carried along in the pursuit, lest in following of sin, men be deceived, and solid Vertues be attached in stead of Vices. For this wee must know, as Vices have not a few friends (as after shall be shewed,) so Vertues have many enemies ready to informe against them, that they may be pursued after as Malefactors, that sinne in the meane while may seeke shelter and escape: and the enemies are these:

Vertues enemies

1. *Outside, and his description*

1. One Mr. *Outside*, in the inside

inside a carnall Securitan, a fellow that will come to his Church, keepe his Sundaies and Holydaies: But yet in the Congregation while hee sitteth among others, sometimes he is nodding, & somtimes fast asleepe; and if he abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectuall power of the Word; and being out of the Church, he is presently upon his worldly businesse.

What he is an enemy to.

This fellow cannot abide any after-meditation, or Christian Conference with others of that which he hath heard; and if hee espie any meeting together for this purpose, then he maketh information against them, and is ready to send the Hue and Cry,

Cry, as against privie Schismaticall conventicling, and unlawfull meeting. This is a vulgar *Ignoramus*, and a blockish Adversary.

2. The second is, Sir *Worldly-wise*, a very foole to God, a selfe-conceited earth-worme, whose wisedome is from below, and therefore *sensuall, earthly*, and *divellish*, who proudly with much disdaine, condemneth and contemneth the wisedome which is from above, pure and peaceable, sincere and charitable; and is ready to send the Hue and Cry after it, as after foolish and doting simplicity.

2. *Wicked worldly wise described.*

Iam. 3. 15

What hee is an enemy to.

3. The third is, Sr. *Lukewarme*: this fellow is a temporizing time-server, *Iack* on both sides, he is all in the praise of moderati-

3. *Lukewarme his description.*

What he is an enemy to.

moderation & discretion, one very indifferent between this and that: hee cannot endure fervent zeale, but would have Hue and Cry sent against it as a fiery mad brain'd rashnesse.

4. Plausible Civill, his description.

4. The fourth is, Sir *Plausible-Civill*, a fashionable fellow, framed to a commendable outward behaviour for civility, but in matter of Religion hee hath no more, but what he hath by common education, custome, and example of other. To the life of Religion he is a stranger: strict serving of God, and a more narrow search of our waies, he holds to be fooliſh scrupulosity, and is desirous to have the Hue and Cry sent out against it, as against phantasticall precisenesse.

What he is an enemy to.

5. Machiavell his description.

5. The fifth is, Master *Machiavell*,

chiavell, a mischievous Companion: all for policie, little for piety, & then in pretence onely: He is a very *Iehu*, zealous against *Baal*, to root out *Ahabs* posterity, for the more sure setling of the kingdome to him and his: but in state Idolatry, a very *Ieroboam*, to keepe the kingdome from being re-united to *Iudah*. Hee cannot suffer gainefull abuses to be reformed: but if any attempt any such thing, hee accuseth them for factious turbulent spirits, and so would he have the *Hue* and *Cry* made against their endeavours as against some Puritanicall tricke.

What he is an enemy to.

6. The fixt is one *Libertine:* this licentious fellow hath a Chiverell conscience, caring for nothing but how to passe on

6 Libertine his description.

on along his life in pleasurable contentments, *Religion* by him is held to be but a devised Policy to keepe men in awe of a Deity; and therefore when he seeth *Religion* to be made conscience of, he presently causeth Hue and Cry to be made against it as against Hypocrisie. This prophane enemy laugheth at, and mocketh at Christianity.

What he is an enemy to.

7. The seventh is, *Scrupulosity:* this is an unsociable and a snappish fellow, he maketh sinnes to himselfe more than the Law condemneth, and liveth upon fault-finding, *Weaker Apprehension* is his *Father*, and *Misunderstanding* his *Mother*, and an *Uncharitable* heart his *Nurse*. The use of Christiã liberty, if it be more in his conceit than he pleaseth to

7. Scrupulosity his description

What he is an enemy to.

to like well of, then would he have the Hue and Cry sent against it as against *carnall security*. This is a rigid and censorious Adversary.

8. The eighth is the *Babling Babylonian*: this is a doting companion, and superstitiously fooliſh, he boasteth of *Antiquity*, though his waies be *Noveltie*: yet he will have it the *Old Religion*, and if any forsake it as Idolatry, those he condemneth for *Schismaticks*, and labours to have the *Hue* and *Cry* sent out against all Reformation in Christian *Churches* as against *Heresie*. This is a bloudy *Antichristian* Adversary.

8 *Babylonian his description*

Whom he is an enemy to.

These are the principall Informers (for I passe by pettie companions) which endeavour to misleade the pursuer of

of sin, and to set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to have sin set out by marks infallible in the Hue and Cry: else this subtill Villaine sinne will craftily beguile the pursuer, and will escape either by the shifts which he can make to deceive him, or by his many friends he hath to keepe him from being apprehended.

Shifts by which sin escapes are principally two.

The shifts which commonly a theefe maketh to escape in his flying away, are two:

1. *By a shew of Vertue.*

2. Is his *Counterfeiting the habit of an honest man:* so sinne craftily putteth upon himself the shew of Vertue, as *Iehu* did piety, for the getting of a Kingdome, and establishing of it to himselfe: whose sinne was covered with a pretended

ded and hypocriticall zeale for the Lord. *Ananias* and *Saphyra* made shew of liberalitie like that of of *Barnabas*, not discernable till *Peter* discovered it. For as Satan can transforme himselfe into an Angel of light, and his Apostles into the Apostles of Christ: so can sinne the seed of Satan, put upon it selfe the counterfeit of vertue.

2 Cor. 11 13, 14.

2. A theefe will alter his name, and by assuming the name of an honest man oftimes escape away; and after this manner also escapeth sinne, Vice getting upon it the name of vertue. And so *Drunkennesse* escapeth under the name of *good fellowship*; *Covetousnesse* under the name of *good husbandry*; *Filthy Ribauldry*, under the name of

2. By the name of Vertue put upon vices

What Vices get the name of Vertues.

of *Merriment*, *Pride of apparell*, under the name of *Decency* and *Handsomenesse*; *bloudy Revenge* for wrongs offered, escaped under the name of *Valour*; *Foolish wastfullnesse*, under the name of a *francke and Liberall Disposition*; *Superstition* under the name of *Devotion* of Fore-Fathers and the old Religion, *Remisnesse* in punishing, under the name of *Gentlenesse*; *Flattery*, under the name of *Vnoffensivenesse*; *Luke-warmenesse* in Religion, under the praise of *Discretion*; and many such like foule Vices, doe thus deceitfully hide themselves, and so escape unattached.

If by these his shifts he cannot escape *Godly-jealousie*, that constant pursuer, then will he seeke to be holpen by his kindred

dred and friends: for sin hath many, who will either so *defend* him, or *excuse* him, or *deny* him, or *hide* him, or *make him so little in fault*, as will almost perswade *Godly-jealousie*, that it is even needlesse so eagerly to pursue after him.

Friends of sin & how they shew it.

1. The first of these is his *Grandsire Ignorance*: for hee knowes no sinne, hee cannot reade the *Hue* and *Crie*: hee breedeth sinne, and bringeth him up, and maketh no conscience of it: if sinne get into his house, he holds himselfe safe enough.

1. Ignorance, how a friend to sin.

2. The second, his brother *Error*, the sonne of ignorance, this fellow mistaketh all and misconstrueth the whole *Hue* and *Crie*, and can finde no fault with sinne, and so endea-

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voureth to send the pursuer another way.

3. Opinion how a friend to sin.

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no? and will endeavour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit and such as may prevent certaine dangers are disputed, *Pro & Con.* as men say; The sin of usury by many is brought under opinion as lawfull some way.

So the sinne of Idolatry, to goe and heare a Masse without inward reverence, as it was disputed in Queene *Maries* daies to prevent the eminent danger of death then. Many sinnes evident enough are

are made disputable if they yeeld profit, or be delightsome to the flesh, or such as may helpe to keepe a mans person or state in safety, for all these *Opinion* will bee a Protector.

4. The fourth is, one Master *Subtiltie*, his wit being attended on by little conscience of the truth. This man commeth with his distinctions to cleare an Act from sin; thus with his *latria & dulia*, he will have Idolatry no Idolatry; so with his biting and not biting, and lending to the rich upon Use, but not to a needy brother, damned Usury must be no sin. This *Subtiltie* of wit with a chiverell conscience, maketh foule sinnes to passe along as no sinnes.

4. Subtiltie, how a friend to sin.

5. Custome how a friend to sin. Mat. 27 18, 16, 21, 26. Ioh. 18. 39, 40.

5. The fift is called *Custome*, this old Syre patronizeth many vaine and sinfull practices. By this the Jewes held it no sinne in them to demand, and in *Pilate* to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

6 Fore-fathers. Ioh. 4. 10.

6. The sixt is a Popish fellow called *Fore-fathers*: hee advaneeth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritans justified their false worship.

7. Power, how a friend to sin.

7. The seventh is one Sir *Power*; hee maketh ever that warrantable, which law establisheth, ordaineth, and decreeth. Great and capitall sins in the Romish Synagogue are thus countenanced.

8. The

8. The eighth is Sir *Sampler*, who produceth for patternes great mens and learned mens examples, as if they could not doe amisse: but whatsoever they doe or say, it must be good and lawfull, and therefore imitable without sin. 8. *Sampler how a friend to sin.* Ier. 44. 17

9. The ninth is Sir *Mostdoe*, who maintaineth sinne from a generall practice, because multitudes doe it here, and there and every where; and therefore no sinne to doe such a thing, which almost all, or the greatest part doe. 9 *Mostdoe, how a friend to sin.*

10. The tenth is one Sir *Silly*, one made all of good meaning, who will quallifie the fact by thinking no harme, or intending well. Thus would *Saul* have justified his rebellion, and *Abimelech* excused his taking of 10. *Silly, how a friend to sin.* 1 Sam. 15 15. Gen. 10 5

Abrahams wife. And thus vaine persons excuse their wanton communication, lascivious songs, foolish jestings, and such like, saying, they meane no harme, they onely make themselves merry. Thus Sir *Silly* is he that maketh simple soules pleade good meaning for all their foolish superstitions, blinde devotions, and licentious merriments.

11. *Vaine hope, how a friend to sin.* Gen. 3. & 4.

The eleventh is *Vaine Hope*: this teacheth to put off the fault to some other, as *Adam* to *Evah*, and *Evah* to the Serpent, and to deny the fact, as *Cain* did, even to God himselfe, hereby hoping to shift off sinne, and to escape punishment, who maketh GOD all of mercie.

The

The twelfth is the Lord *Presumption:* he feareth not judgement, he blesseth himselfe in his evill waies, he maketh a covenant with Death, and a league with Hell, and suffers sinne to be his daily guest, and will let the *Hue* and *Crie* passe along without any feare of perill, as nothing at all concerning him.

12. *Presumption how a friend to sin.* Deut. 29

Isa. 28. 15 16.

The thirteenth is Sir *Wilfull*, hating to be reformed: this is an obstinate friend for sin, who will wilfully defend it, and be careless of all reproofes. This fellow in contempt will tread downe the *Hue* and *Crie* under his feet, and maintaine sin.

13. *Wilfull, how a friend to sin.*

The fourteenth is Sir *Saintlike*, which under the shew and shadow of Piety, and pretended honesty, will cover much

14 *Saintlike, how a friend to sin.*

iniquity, and hide it for a time, that it be not taken by the pursuer with the *Hue* and *Crie*; such were the Hypocriticall Scribes and Pharisees.

Godly iealousie will not be deceived by these.

These great ones, and many other moe, are the friends of this theefe and Rebell: but yet for all these Favourites, *Godly-jealousie* espies him out, and his harbour, and presently goeth to a Justice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

Lord chief Iustice.

The Justice is not one of a meane ranke, or any pettie Justice, but the very Lord *chiefe Iustice* of Heaven and Earth, the Lord Jesus: for it is he that can give the warrant to attach sinne, no other warrant will sin obey.

The

Warrant, and the forme thereof.

The Warrant is the power of Gods Word. The Forme of which Warrant is, (as you see in my Text) to search out and attach sin with all his Associates, and to bring him and them before Authority, to answer to such things as shall be objected against them, in his Majesty the King of Heavens behalfe.

Secretaries to the Lord chief Iustice.

The procuring of this Warrant, is by going unto, and conferring with some of the *Lord Chiefe Iustices Secretaries*, the Writers of holy Scriptures, setting downe this charge, as *Ieremie* doth here, *to search and try our wayes.*

This Warrant procured, *Godly-jealousie* taketh and carrieth to an officer which hath Authority to make search and attach sin.

The Officer to attach sinne is understanding.

This officer, without which sinne neither can, nor indeed will be attached, is *Understanding*, who knoweth what sin is.

Understanding foure-fold.

Now as there be foure sorts of Officers which may attach Felons by warrant, *The Deputy-Constable*, *The Tything-man*, *the Petty-Constable*, and the *Head-Constable*: so is the spirituall Officer foure-fold.

1. Deputy-Constable.

1. The *Deputy-Constable* is commonly some neighbour, intreated to performe the Office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where he dwels, may do, for all him, what they list.

This *Deputy-Constable* in this spirituall *Townеship*, is the

the *Vnderstanding darkened*, the sonne of Ignorance, and grand-childe of *Blindnesse of heart*: this is a blind Constable, and hath never an eye to see with.

Vnderstanding darkned. Eph. 4. 18. 1 Joh. 2. 1.

This suffers all disorder in the whole man or *Soule-Towne-ship*. Here be such as bee alienated from the life of God, past feeling, given over to worke all uncleannes with greedines. All the affections are quite out of order, and no care taken for their reformation: for this foolish fellow imployeth himselfe about his grounds, cattell, sheepe and oxen, about buying and selling; as for the estate of his soule, he is to it a very stranger: He knowes the price of corne, oxen, and sheepe; but what is the excel-

Ephes. 4. 18, 19. *The evils under it committed*

excellency of Vertue, what the evill of Vice, what the price of his soule, he neither knowes nor cares to know.

Tything-man.

2. The *Tithing-man*, which commonly is a meane fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where he hath his dwelling. If any amendment bee sought, it is onely for some notorious shamefull misdemeanours, and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

Grosse understanding, and the evill thereof. 1 Pet. 1. 9.

This Tything-man is *Grosse understanding*, like one purblinde, who cannot see afarre off, but onely grosse transgressions forbidden in the Law,

Law, according to the sound of the bare letter onely; as theft, murther, adultery, and so forth. The spirituall meaning and large extent of the Commandement, he is wholy ignorant of. This purblind Tything-man suffers a number of disorders in his township, and must be much urged to see very grosse and foule misdemeanours: else will he not seeke to reforme them.

3. The *Petty-Constable*, which is some civill honest man of the Parish, and perhaps hath some Countrey learning, but yet is an one-eyed fellow, half-sighted, and passeth by many faults.

3. *Petty-Constable.*

This Pettie Constable is the *Vnderstanding somewhat cleared*: he hath an insight into the Morrall Law, who by civill

Vnderstanding somewhat cleared.

civill education, ſome art and learning, and an outward forme of Religion, and reading in the Bible now and then, can ſpeake of the Goſpell Hiſtorically, and prettily diſcourſe of Religion.

But this his knowledge is onely ſuperficiall, for neither in the Common Law, which is the Law Morall, neither in the Statute Law, the Law of the Goſpell, or Law of Liberty, is hee any profeſſed *Student*. He is no *Innes of Court* man, never brought up in the *Inner Temple*. Hee maketh neither the Common, nor Statute Law his profeſſion.

A meere civill honeſt man, who and what a one

As hee is no Student in theſe, ſo he is no practitioner, but onely aimeth at civill behaviour, common honeſty, and

and careth to be held onely a Christian at large, and to professe the Religion of the present State, without any more curious endevour to proceed further to find out the power of Religion.

What he only lookes unto.

Therefore where this kind of understanding dwelleth, there care is had onely to see to diforders against civill honestie and common Morall duties, and against courses apparantly dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-sighted Constable, a superficiall fellow in divine truth, aimeth at no more.

What sins he regards not.

The sinnes immediately against God, and against his Gospell, as unbelisfe, impatience,

ence; pride, disdaine, envy at other mens gifts, presumption of Gods mercy, abuse of his favours, and many such hee taketh no notice of but permitteth them to live where he hath to doe, without controll.

4. Chiefe Constable.

4. The *Head or Chiefe Constable* is a man of right and good understanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for he is studious in both lawes and a good practitioner therein.

Illuminated understanding, and the excellency thereof.

This chiefe Constable is *Illuminated Vnderstanding*: he is one, that hath both his eyes to see with, of nature and of grace, he is well read both in the Common Law, the Law morrall, and the Statute-Law,

Law, the law of liberty, the Gospell of Christ, hee hath beene a long Practitioner in both, and is called the *spirituall man*, who can discerne and judge of all things. 1 Cor. 2.

The place of his common abode and dwelling, is in *Regeneration*, a very healthfull, comfortable and commodious habitation. Hee is no straggler; but loveth to keep home, and to looke to his office. *His habitation is regeneration,*

He hath an excellent Familie; his Wife is called *Grace*; his two sons, *Will* and *Obedience*; his three daughters, *Faith*, *Hope*, and *Charity*; his two servants, *Humility* and *Selfe-deniall*; and his two maides, *Temperance* for his summer house of prosperity, and *Patience* for his Winter house *His family*

house of Adversitie.

The good he doth.

This *chiefe Constable*, where he dwels, keepeth very good order, hee suffereth not the Rebell sin to rule and swagger in the Towne-ship of his soule.

If Drunkennes, as once in *Noah*, or Adultery, as once in *David*, or pride of heart, as once in *Hezekiah*, or Envy, as once in *Miriam*, or such like happen to be found where he hath to doe, he speedily sendeth them packing. For though they may at unawares perhaps creepe in, and be found where he dwelleth, in some street of this towne, yet they get there no abiding place: though hee cannot ever and at all times prevent their creeping in, yet he alwaies taketh care that they

settle

settle not themseves where he hath to doe, but will dislodge them whereſoever hee ſhall finde them: for he is very carefull in his office to discharge it to the utmoſt.

This *chiefe Constable* is hee to whom *Godly jealouſie* bringeth his Warrant, to ſeeke out the Rebell ſinne and to attach him.

This Conſtable having received the Warrant, preſently addreſſeth himſelfe to make the ſearch. But for that ſinne is Maſterfull (eſpecially every *capitall ſin, which is attended on by many other) and will not eaſily ſubmit, but dare make oppoſition againſt authority, till he be overmaſtered: Therefore this man takes with him ſufficient company, to watch ſinne for eſcaping,

This is that which apprehendeth ſin.

* *Which hath antecedent, cõcomitant and ſubſequent ſins.*

escaping, to goe very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

Aydants, two servants. First, hee taketh his owne two servants, *Humility* and *Selfe-deniall*, which ever in every search necessarily attend him.

2. Neighbour. Godly sorrow & his seven sons Then going together, hee calleth upon his next neighbour, *Godly-sorrow* with his seven sonnes, ready to beare them company, 2 *Cor.*7.11.

1. Care. The first of these is, *Care* to finde out sin, that it may not be hid.

2. Cleering The second is *Cleering*, which, when he espieth sinne will not winke thereat, nor partake with it.

3. Indignation. The third is *Indignation*, a fierce fellow, which can never

ver looke upon any sinne, but with a godly anger.

The fourth is *Feare*, not naturall or dastardly feare, nor servile feare, all too base minded to attach sinne; but such a feare as maketh him to stand in awe of God, rejecting all fellowship with the wicked and partakers with sinne. 4 *Feare.*

The fifth is *Vehement desire* to apprehend sinne, to be in Gods favour, in love with the godly, and free from his owne corruptions. This is a stirring fellow. 5. *Vehemēt desire.*

The sixth is *Zeale*, who dare seaze upon even the most capitall Rebell, for he is like to *Phinees*, ready to thrust him thorow, and to kill him whersoever he findeth him. 6. *Zeale.*

The

7. Reuenge

The seventh is *Revenge*, who answereth to his name; for he desireth to pay sinne home for the wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sinne, and bindeth him at the *chiefe Constables* command, to leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebell, and strongest theefe. What sin in the soule is it, which this chiefe Constable with his men, his neighbour *Godly sorrow*, and his seven sons cannot overmaster, and leade by Gods grace captive, and make it the Kings prisoner?

As the Constable goeth with these his many neighbours,

bours, and with his owne ſervant, to the numbet of ten beſides himſelfe, a couple of buſie fellowes uncalled thruſt in themſelves to encreaſe the number.

A Couple of buſie fellowes.

The one of theſe is *Selfe-love*, a peſtilent fellow, for he not onely can hinder the Conſtables diligence in taking paines to ſearch, but in ſearching to be too partiall, and over reſpective to himſelfe, if the ſins ſought after be either pleaſurable or profitable: but alſo withall, he can dull the ſpirit of *Godly ſorrow*, and doe his ſeven ſonnes very great miſchiefe, as by their confeſſions afterward it doth appeare.

1. *Selfe-love, what evill hee doth.*

Therefore when the Conſtable *Vnderſtanding* eſpieth him, he commandeth forthwith

Self-denial removes him.

with his servants *Selfe-deniall* to put him out of the company for hindering the search.

2. Selfe-conceit, & the mischieses thereof.

The other is *Selfe-conceit*, the former lewd companion disordereth all the affections, this blindeth judgement, by the overweening of a mans selfe, and will picke the Warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if he be not prevented.

Pro. 12.5. & 3.5,7.

This wretched fellow of all wisemen is held a foole; for *The way of the foole is wise in his owne eyes, and there is more hope of a foole than of him that is wise in his owne conceit*; and therefore are wee dehorted

Isa. 5.21.

from being *wise in our owne eyes, or leaning to our owne wisedome*, and a woe is pronounced

ced against such: yet is the foole a very dangerous foole and a knave too; he will so deceive by flattery. Hee will make a man beleeve his *waies to be cleere in his owne eyes, when the end thereof is death.* Yea can beguile a *generation of men, and make them to thinke themselves pure in their owne eyes and sight, and yet are not washed from their filthinesse.* Such a conceited foole was the Laodicean Angell.

Pro. 16. 2. 25.

Pro. 30. 12.

Revel. 3.

The *Constable* therefore commandeth his man *Humility*, to thrust this foole and knave out of their company, before they make search for sinne: for if these be suffered to goe along with the rest, labour is but lost, sinne will never bee found out and attached.

Humility puts him away.

Now when the *Constable* hath rid away these two troublesome companions, (for they usually goe together) then he goeth on to the place where he knoweth that sinne hath taken up his lodging.

The Inne, Mistris Hearts house.

The place is a *Common Inne*, an Harlots house called Mistris *Heart*, a receptacle for all Villaines, Whores, and Theeves, and for all dishonest persons whatsoever, none denied house roome or harbour there.

And that she is such a dishonest woman, is cleare and evident, as in her arraignement shall be fully prooved.

But to cover her naughtinesse as much as shee may, she hath gotten into her house one called *Old-Man*, corrupted by her deceitfull lusts, to become

Old-Man. Eph. 4. 22.

become her husband, when indeed she is his owne daughter, and so live they in incest together, and keepe rout and ryot night and day. If any honest Traveller (a good and godly motion) happen sometimes to fall in there unawares, he is straight way denied entertainement. Her answer is by and by, that her lodgings are taken up for other manner of men, there is no roome for any such troublesome guests as these be: none can be merry for them, where they come hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets, five doores open for their guests to come in at. These Five doores are the five sences. *Five doores.*

1. The dore of Hearing

The first is the *Doore of Hearing*: the first that ever was open to let in sinne, as we may learne in the Serpents beginning to tempt *Evah*.

Gen. 3.

What ill evils enter by hearing.

At this doore entereth in lying, slandering, backbiting, filthy Communication, Flattery, Swearing, error, heresie, False Doctrine, Tale-bearing, Blasphemie, and with these enter also ill Opinions of one another, uncharitable judging, ill suspition, rash credulity, and many other sinnes, caused and committed by the tongue, through want of wisdome and charity.

2. The dore of Seeing. 1 Ioh. 3.

What sins enter by seeing.

The second is the *Doore of Seeing*, at this enter in the lusts of the eye; Fornication, Adultery, Covetousnesse, Desire of *Naboths* Vineyard, The marriage of the sonnes of

of God with the Daughters of men: *Achans* Theft, who saw a wedge of gold, and desired it, and tooke it: many are the sinnes which enter in by this doore, through want of Charity and Contentment. Gen. 6. Ios 7. Psal. 119 37. Job 31. 1

The third is the *Doore of Tasting*; at this enter in Riot, Gluttony, Drunkennesse, Revellings, and the fruits thereof, Chambering and Wantonnesse, Prodigality, Quarrelling, and Fighting: and many other cursed effects of seeking to satisfie the appetite: which the godly man avoideth, and also the very occasion thereof, by Sobriety and Temperance. 3. *The doore of tasting* *The sinnes which enter by this sense.* Pro. 23. 2. 20, 21. 1 Cor 5. 11.

The fourth is the *Doore of Smelling*; at this enter in foolish niceties, perfumings, and other allurements to dalli- 4. *The doore of smelling* Pro. 7. 7. *What entreth here.*

ance, effeminateneſſe, and ſuch like.

5. The doore of Feeling. Rom. 13. 13

The fifth is the *doore of feeling*; at this doore entreth Wantonneſſe, Laſciviouſnes, and other fruits of the fleſh.

What entereth here

Theſe be the doores by which all ſinne ordinarily entereth into the heart, except originall ſin bred within, and brought from the wombe; as alſo Satans immediate ſuggeſtions, ſuddenly caſt into the Heart.

Degrees to the heart

When ſins enter in at any of theſe doores, They firſt come into the *Hall*, where attendeth *Common ſenſe* to welcome them.

Hall attendant common ſenſe.

Then they goe into a *Parlour*, a more inner roome, and there ſtayeth *Fantaſie* to entertaine them.

Parlour attendant Fantaſie.

After this, they aſcend into an

an upper *Chamber*, and are there received of *Intelligence*, who preſently acquainteth Miſtris *Heart*, the Miſtris of the houſe with it, which is in her *Dining roome*, what are the company and number of her gueſts come in: for this hoſteſſe is a ſtately dame, and is not to be ſpoken with by and by. Thus as you have heard, are her gueſts entertained and brought in unto her.

Chamber.

Intelligence.

Dining roome.

With her are eleven daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her ſelfe.

Miſtris Hearts Maids.

Theſe eleven waiting Maids, are the eleven paſſions of the Heart, corrupt, diſorderly and immoderate wantons which be theſe:

11 Paſſiõs

The firſt is *Love*, ſet all on pleaſures, profits, honours,

1 Love.

and wholy upon worldly and fleshly Vanities; contrary to that in 1 *Ioh.* 2. 15. *Love not the world, nor the things that are in the world.*

2. *Hatred* The second is *Hatred*, which is contrary to *Love*, setting it selfe against Gods Word, good men, and good things, a mischievous maid ever setting one another at oddes, and disquieting often the whole house and the Table of guests.

3 *Desire.* The third is *Desire*, never content, but would have somtimes this, and then that, now here, now there, never resting, never satisfied with either riches or honours, or variety of pleasures.

4. *Detestation.* The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good

good counsell, good company, godly conference, much lesse reproofe or any opposition in her waies.

The fift is *Vaine-hope*, which possessing the Heart, maketh it foolishly presumptuous. 5. *Vaine-hope.*

The sixt is *Despaire*, contrary to hope, which causeth acts against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas*, who killed themselves. It also maketh men runne into dissolute and rebellious courses, even to walk wilfully on in evill, as being without hope. 6. *Despaire.* Ier. 18. 12.

The seventh is *Feare*, which passion doth so slavishly captivate the minde, as it will make a man forget his duty to God, so as he may escape danger with men, as it did *Peter*, 7. *Feare.*

ter, and *Pilate*: and is ever a false friend in adversity.

8. *Audacity.*

The eighth is *Audacity*, contrary to feare, which maketh a man foole-hardy, without deliberation to thrust himselfe into imminent dangers, as it did the Israelites.

Num. 1. 4,40.

9. *Ioy.*

The ninth is *Ioy*, which cheareth a man when he hath that which he delighteth in, be it never so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

Rev. 1. 10.

10 *Sorrow*

The tenth is *Sorrow*, contrary to joy, which afflicteth the soule, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the Land of Ægypt.

Exod. 12. 30.

11. *Anger*

The eleventh is *Anger*, which commeth upon a man not

not onely for apparant injurie, as on *David* against *Nabal*, but upon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

1 Sam. 25. Hest. 3. 5 2 King. 5. 13. 1 King. 22

There is no passion contrary to this, for though quietnesse bee contrary to anger, yet its no passion: therefore they are but eleven as *Thomas Aquinas* reckons them.

In his Summes.

Besides these attending very diligently on Mistris *Heart*, she hath a man-servant called *Will*.

Mistris Hearts Man servant.

This *Will* hath three at command under him, the Feete, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlaine. All these are at Mistresse *Hearts* and her Maids command.

Will is made the servant to all.

If

Love.

If *Love* in a Maide affect a young man, though all her friends bee againſt it, yet marke how ſhee ſets *Will* on worke for her. I *Will* have him (ſaith ſhee) though I never have good day with him. *Will*, here muſt make the match againſt all gaine-ſaying. *Iudah* he luſted after one he ſaw in the way (not knowing it to be *Thamar:*) *Will* muſt here make the filthy bargaine. What (ſaith ſhee) wilt thou give me? I *Will* (ſaith he) give thee a Kid.

Gen. 38. 16.

Hatred.

As *Love* ſets *Will* at worke, ſo doth *Hatred*, as we may ſee in *Eſau*, I *Will* kill my brother *Iacob*. So doth *Deſire*, as in *Adoniah*, who ſaid, I *Will* be King. In *Gehezi*, greedy of gaine, I *Will* run after him. *Will* here made the feet to runne,

Gen. 27. 41. 1 King. 1. 5. 2 King. 5. 20.

the

the tongue to speake, the hands to receive. So in *Iudas*, to betray Christ, *Will* must do it. What *Will* you give mee, and I *Will* deliver him into your hands? Thus to these and all other passions, this *Will* is made a packe-horse, a slave, and without him they can doe nothing. *Will* is the man that must ever doe the deede for every passion, though they be contrary one to another: miserable is his service, that must be commanded by so many Mistresses, and so disagreeing among themselves one from another. Mat. 26. 15.

When the *Heart* hath entertained her guests thus, as you have heard, and received them into her *Dining-roome*, provision is presently made for *The hearts provision for sinnes.*

for them, yea she hath it ever ready for them, as never being without many guests.

Table Instability. The *Table* is spread, which all must sit at, and this Table is *Instability*: for inconstant are the thoughts of the whorish heart.

The *Table* therefore is not square but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sinnes, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her then at another, as guests do that sit at such a round *Table*.

Table-cloth Vanity. The *Table-cloth* that covereth

reth it is *Vanity*: for upon *Instability* with such vicious guests what can there be but *Vanity*? This *Salomon* found in all his inventions, *Eccles.* 1.

Bread. The *Bread* set on the Table, is the *Fitnesse of every sins proper object*, without which, sin Actuall can no more live than a man without bread.

Salt. The *Salt* which seasoneth sins appetite to feede it selfe is *Opportunity*, for time, for place, for person: this sharpneth sin to be working, as the appetite to receive food, when it is well seasoned.

Trenchers. The *Trenchers* to eate on, are *Strength* of every mans Nature to act sin.

Napkins. The *Napkins* to make cleane their hands and mouth in eating, are the pretended shewes of vertue, contrary to these

these Vices, by some good workes (so they wipe their mouthes, as the Harlot in the Proverbs) and by some good deede of either one kinde or other outwardly done: and thus they wipe cleane their fingers, and will not bee thought to bee the uncleane persons which they are taken for.

Dishes of meate. The *Dishes* of Meate set before them, are onely three.

1. The lusts of the flesh. The first is the *Lusts of the flesh*, and this is served up in the *Plate of Pleasure*.

Who eates of this. Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

2. Lusts of the Eyes. The second Dish *is Lust of the eyes*, and this is served up in the *Platter of Profit*.

Who feeds on this. Hereon feedeth Covetousnesse,

touſneſſe, Uſury, Oppreſſion, Bribery, Extortion, Unhoneſt gaine, and ſuch like. Of one of theſe two Diſhes doe all ſinnes taſte, except the ſin of ſwearing, in which is lewd prophaneneſſe of Heart, but neither pleaſure nor profit as in other ſinnes: though by ſwearing, ungodly men ſometimes in buying and ſelling make gaine unjuſtly.

3. *Is the pride of life.*

The third Diſh is *Pride of life*, and this is ſerved up in the *Charger of worldly Eſtimation*. This is very windie meate, which puffeth up the minde with vaine-glory of an empty title of ſome honour, as a bladder is with wind, and yet is very coſtly feeding.

Who feeds on this.

On this Diſh feedeth Arrogancie, Pride of ſpirit, Love of Eminencie, Deſire of

of Superiority, and outward Reverence, and such like, for which they are made to pay well.

Drinke. The *Drinke* which they drinke to make them digest their meat, is the *Pleasurablenesse of sinne* for the present.

Waiters. The *Waiters* at this Table to give attendance that nothing bee wanting, are the *eleven Maids*, with *Will* their man.

How Mistris Hearts Maidens humour the guests. These Harlots humour their guests, and are ready at a becke to give contentment.

Where *Incontinencie* sits, there *wanton love* will waite.

Where *Displeasure* is, there *hatred* will attend.

Where *Covetousnesse* is, there *Vnsatiable desire* will be.

Where *Flattery*, that base humo-

humoring disposition to get grace and favour sitteth, there *Feare* to offend will stand by.

Where impatiencie takes his place, there *Anger* is ready waiting to doe his will.

Where *Inconsiderateneſſe* sits, there *Audacitie* and Foole-hardineſſe will waite.

Where sullen *Male-contentedneſſe* sits, there *Despaire* will soone give attendance.

Where *Iouiality* taketh his place, there joy will bid him welcome.

Where *Credulity* sits, there *Vaine-hope* will be.

And thus they attend upon the Table, to give their guests all content to the utmost.

Taking away, vexation of spirit.

After full feeding followes the taking away of these Dishes

shes of Pleasure, Profit, and Honour.

Now where *Vanity* was the *Table-Cloth*, what can the taking away be, but *Vexation of spirit*, as *Salomon* speakes? for it is with these, as with guests in an Inne, all merrie and pleasant while they be eating and drinking, till the *Chamberlaine* commeth to take away, and giveth them a round reckoning, and then they take to their purses with almost a deepe silence: so unpleasing is payment on a sudden.

Eccle 2. 11

After Supper *Mistresse Heart* providing them their Lodging.

Lodging.

The place they lie in, is but one roome for all their Guests, but it is large enough for all: the roome is

Naturall

Naturall corruption.

Naturall corruption.

In this roome lyeth *Mistresse Heart*, all her *Maids*, her man *will*, and all her guests together, like wilde Irish.

With these eleven Harlots lye these guests in so many severall beds.

Severall Beds.

1. In the bed of *Love*, lye Wanton thoughts, Lasciviousnesse, filthy Communication, Fornication, Adultery, Whoredome, and other sinfull uncleannesses.

Loves Bedfellowes.

Hatreds Bedfellowes.

2. In the Bed of *Hatred* doe lye Mindfullnesse of Wrongs, Ill-Speaking, Backe-biting, Slandering, Railing, Quarrelling, Fighting, revenge, murther, and such like.

Desires Bedfellowes.

3. In the Bed of *Desire*, doe lye Covetousnesse, Theft, Oppression, Robbery, Fraud, Cozenage,

Couzenage, and such like.

Detestations bedfellowes

4. In the Bed of *Detestation*, lye want of Charity, disunion of Spirit, Discord, plotting of destruction, and such like.

Vain-hopes bedfellows

5. In the Bed of *Vainehope*, lye violent assaies to effect what they hope for: sometimes neglect of lawfull meanes, presumption of mercy, abuse of Gods favour, and prophanenesse.

Despaires bedfellows

6. In the Bed of *Despaire*, lyeth Male-contentednesse, Unbeleefe, servile Feare, and such like.

Feares bedfellows

7. In the Bed of *Feare*, doe lye Cowardlinesse, Flattery, Faint-heartednesse, Hypocrisie and Dissimulation.

Audacities bedfellows

8. In the Bed of *Audacity*, lye these, Headinesse, Rashnesse, Daring, desperate attempts,

tempts, and such like.

9. In the bed of *Anger* doe lye Impatiencie, Rayling, Backe-biting, Quarrelling, Murther, and such like. *Angers bedfellows.*

10. In the bed of *Ioy* lye wanton delights, Fooliſh jeſting, Levitie, and a world of Vanity. *Ioyes bedfellowes.*

11. In the bed of *Sorrow* lye worldly griefe, unquietneſſe, murmuring, diſcontentedneſſe, and ſuch like. *Sorrowes bedfellows.*

Thus are theſe lodged in Miſtreſſe *Hearts* Chamber, and there ſhee lyeth alſo with the *old-Man*, and *Will* her man.

The Bed which they lye upon, is *Impenitencie*, and the *Coverings* are *Hardneſſe* of *heart*, and *Carnall ſecuritie*, in which they lye ſnorting careleſly, till the *Chiefe Conſta-* *The Bed is impenitency. The two Coverings.*

ble

ble come upon them, and attach them all one after another, the greater *Villaines*, and the lesser *Theeves*, not sparing any: He feareth not to attach the Capitall, neither passeth he by any of their meanest associates.

What the attaching of sinne is.

The attaching of sinne is nothing els but the *Apprehension of Gods wrath*, striking us with feare through the terrour of the Law, and our guiltinesse of the breach thereof.

For in this spirituall attaching, it is as in the attaching of Felons, who knowing themselves guilty of the breach of the Lawes, are strucken with feare, in their apprehension of death, which they know they cannot escape.

These

Theſe theeves thus apprehended, the *Conſtable* carrieth them to the next *Iuſtice*, by Authority of his Warrant.

The Juſtice is *Well informed judgement*, able to examine every malefactor, that is, every ſinne, brought before him.

Iuſtice is well informed Iudgment.

A Juſtice of Peace muſt be a man of wiſdome and experience: ſo this ſpirituall Juſtice muſt be a judgement well-informed in wiſedome and diſcretion, wiſely to proceed againſt ſinne.

What a one a Iuſtice ſhould be.

It is meet that a Juſtice be learned in the Lawes, to know how to proceed legally: ſo muſt this ſpirituall Juſtice be learned both in the Law and Goſpell, to know what ſinnes are committed

againſt either of them, and thereafter to proceed.

A Juſtice is commonly to be one in that Country where hee is an inhabitant: ſo this Juſtice muſt be every mans *well informed* judgement within himſelfe, not another mans: for it is not another mans judgement, that can ſit downe in his ſoule, to try and examine his heart and waies, but his owne judgement. *For who knoweth what is in man, ſaving the ſpirit of a man which is in man.* 1 Cor. 2. 11.

What his Office is.

The Juſtices Office is to preſerve peace, and to ſee the Lawes obſerved, and to ſee to the ſuppreſſing of all diſorders, routs, ryots, robberies and conſpiracies: alſo to take order for all vagabonds, ſtout and ſturdie Beggers; yea to ſee

see the reformation of all unlawfull gaming, and every misdemeanour whatsoever, by Law prohibited; contrary to the Peace of our Soveraigne Lord the King, and the quiet of the Weale-publike; so this spirituall Justice, his Office is to see peace kept betweene God and himselfe; to see the Lawes of God observed; and to see all disorders in his soule, as vagrant thoughts, sturdy resolutions, riotous behaviour, every misdemeanour, in thought, word, and deed, forbidden by Gods Law, contrary to the Peace of a good Conscience, and the quiet of the soule, contrary to the dignities of a Christian, and the honour of our Soveraigne Lord the King, Christ Iesus.

What well informed Iudgement is to doe.

How to deale with a Malefactor.

When a Malefactor is brought before a Justice, the Justice is first to examine him, then to set it down, then to binde some over to prosecute against the Felon at the Assises, and lastly, in the meane space to send him to the Goale, if he be not baileable.

1. Examin

1. Hee is, (as it is said) to examine the party apprehended and brought before him and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, evident signes, the fruits and effects thereof; so this spirituall Justice is to examine sin.

Examine sinne in 8. things.

1 Name & nature.

1. To know the name and nature thereof, and to what Commandement it belongeth,

geth, so that he may consider what Statute of God is broken.

2. What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her selfe. 2. *Occasion*

3. What were the *Causes* mooving thereto, as Envy in the Jewes to put Christ to death, and in *Caine* to kill *Abel*. 3. *Causes*

4. What are the severall *Sorts* under one and the same Capitall sin: as under theft, Covetousnesse and Coozenage; under Adultery, Fornication, Selfe-pollution, *&c.* 4 *Kinds.*

5. What be the *degrees* in the same sin; as in stealing, not from the rich, but from the poore; not from a stranger, but from a Christian 5. *Degrees*

brother, from father, and mother: So committing uncleanneſſe, not onely with one of no kinne, but with one nigh in bloud: in killing not an unknowne perſon, but againſt nature, his father, mother, his wife, his child himſelfe.

6 Concomitance. 6. What ſinnes accompanied the ſame: as the making of *Vriah* drunk, and the murthering of him, accompanied *Davids* adultery.

7. Signes. 7. What are the *ſignes* thereof, as the rouling eye, filthy ſpeech and wanton daliance, are ſignes of adultery: all ſuch ornaments and vanities of which *Eſay* ſpeaketh, are enſignes of Pride.

8. Fruits. 8. What *fruits* and effects did follow thereupon: as from Will-worſhip and Idolatry com-

commeth ignorance of God: from this liberty to sin: from this obstinacy; from this contempt of Gods true worship and sincere professors thereof, and from this at last comes bloudy persecution.

2. In Examining, the Justice is to set downe the Examination and Confession of the partie: so this spirituall Justice, after he hath thus examined his waies, he is to set it downe: This is *Serious consideration* of all his sinnes and offences, and such a remembrance of them, as may make a man to forsake them, and to turne his feete unto Gods Statutes, as *David* did. The Examination without this, will be in effect as nothing: this must not therefore beat any hand omitted.

2. *Write the Examination.*

Psal. 119. 30.

3. Bind over.

3. The Justice is to binde some over to prosecute against the Felon, at the next Assises and Goale-delivery; so doth this spirituall Justice binde over *True Repentance* to follow the Law, and to give evidence against this *felon sinne*; which he is very ready to doe; for it cannot be, (if a mans judgement be well informed upon serious examination with a carefull and considerate remembrance of all his sinnes) but that he must needs perforce be made to sorrow for them, and upon true repentance, pursue them to the death with a deadly hatred.

True Repentance followes Sin to the death.

4 The Mittimus

4. The Justice finding the offender not bayle-able by Law, he maketh his *Mittimus* to send him to the Goale, there

there to be in durance to the next Assises: so this spirituall Justice doth; for he knowes by the Law of God, that *the reward of sinne* (of what kinde or degree soever, greater or lesse, though but in thought) is not baile-able by any man. No man is able to answer God for the least deviation from Gods Law, for if hee continue not in all things which God commandeth, he is accursed.

Rom. 6. 23. Gen. 2. 17. Ezek. 18. 20. Deut. 17. Gal. 3.

Therefore none being sufficient to lay in bayle to answer God for the sin, nor sin in it self baile-able, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Goale.

Psal 49. 7, 8.

The *Constable*, you have heard, is *Illuminated Understanding*.

Mittimus.

The *Mittimus* given him, is *the active power of the well-reformed judgement*, forcing the exercise of the understanding against sinne, to finde out remedies to keepe it under.

Chiefe Goaler, Master New-man

The *Chiefe Goaler* is *Master New-man*, placed over the prisoners, and made the *Goale-keeper* by the Sheriffe; for the prison is his, and he is to answer the King for them.

Eph. 4. 24.

Sheriffe is true Religion.

The *Sheriffe* is *True Religion* wrought in mans soule.

Vnder-Sheriffe, Holy Resolution.

The *Vnder-Sheriffe* is an *Holy Resolution* to performe what the Sheriffe commandeth and what he is by his Office to doe.

If any Prisoner, *Sin*, breake out, the *Sheriffe, Religion*, must beare the blame, saying, This is your Religion, is it?

The

The *Goale* is *Subjection:* for saith the Apostle, (as if he were the Goaler) *I keepe under:* here is the keeper: *my body*, here is the prisoner, *and bring it in subjection*; here is the prison. When sinne is brought under subjection, that it doth no more reigne, (as it doth in all naturall men, but not in the regenerate) then it is put in prison, but not before.

Goale is subjection.

Now the Chiefe Goaler, *Master New-man*, hath with him three *Vnder-Goalers* to looke well to the prisoners, and all little enough, they be so many and so exorbitantly unruly, ready to break prison daily, if they be not diligently seene unto.

3. Under-Goalers.

This *Master New-mans* three Under-Goalers are his Hands,

Hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by S. *Paul* in his Epistles.

Eph 4.4. Col.3.10

1. *Knowledge, what prisoners he lookes unto.*

1. Is *Saving Knowledge.* This lookes to these sorts of Prisoners: Ignorance especially, wilfull Error, vaine opinions, jangling Sophistrie, false Doctrine, Heresies, Doctrine of Divels, and such like.

Col 3 10.

2. *Holines, what prisoners he seeth to.*

2. Is *True Holinesse:* he looketh to all the transgressours of the first Table: as to Atheisme, Paganisme, Judaisme, Turcisme, unbeleefe, desperation, Presumption, confidence in strength, riches, places, policy, and multitude, so also to will-worship, Imagery, meere outward service without the inward, Papistry and

Eph. 4.24

and all corruptions of Gods worshipp: likewise to Blasphemy, rash swearing, false swearing, cursing, idle talke of God, contempt of his Word and workes, a vicious life. Lastly, to Sabbath-breaking, neglect of publike worshipp, prophanesse, persecution of the truth, and to an infinite number of other sins against God and true holinesse.

3. Is *Righteousnesse:* this lookes to all the sins against the second Table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and couzenage, to false-witnesse-bearing, to backbitings, to discontentment, and to all other transgressions, many and manifold, comprehended under these Commandements.

3. *Righteousnesse, what prisoners he takes care of.*

Now

Sins be unruly.

Now because these prisoners be unruly, if there be not a strict hand kept over them: therefore least they should at unawares breake forth, to the danger of the *Sheriffe Religion*, the Goaler *Master Newman*, hath Fetters, Gives, Bolts and Manacles to hold them in, and to have them at command.

Spirituall Bolts and Fetters.

And they are these: *Respect* unto the Commandements of God in all our waies: *Holy Meditations*; lawfull *Vowes*, Religious *Fasting*, fervent *Prayer*, and conscionable *Practice* of our Christian dutie to God and man. All these are strong chaines and linkes, to keepe under and to fetter the body of sin, and all the fruits thereof, and to hold them in subjection, to keepe the whole man

man in obedience unto God, when they bee fastened and knocked on by the hammer of Gods Word, and the effectuall power thereof.

Gods Word an hammer. Ier. 23. 29.

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison be strong: for the Prisons of the best Keepers that ever were, have beene broken: Drunkennesse brake out from *Noah*, rash and unadvised speeches from *Moses*, Idolatry from *Salomon*, Adultery from *David*, cursing and false swearing from *Peter*.

Prison to be seene to.

Therefore the *Goaler Master New-man*, must looke daily to the prisoners, and to see the prison-house sure, and to do this.

Doores of the Prison to be fast locked with severall keyes.

1. He must see the doores, which

which are his fences to bee shut, and to have a care to locke up *Taste* (that Drunkennesse and Gluttony breake not out) with the *key* of Moderation in eating and drinking. To locke up *Hearing* (that Credulity breake not out) with the *key* of Trying before we trust. To locke up *Seeing* (that Uncleanenesse breake not out) with the *key* of Continencie; and to barre this doore fast also with contentation, that covetousnesse breake not forth.

Lewd companions.

2. In the next place he must take heed that no lewd companions lurke about the prison house, either by day or by night, lest they cast in Fyles, to file off the bolts; or picklockes to open the doores, to let the Prisoners escape.

These

These lewd Companions are the *Divell*, the *wicked*, and our owne *Corrupted Reason*. Their files and picklocks are *suggestions* from Satan, evill counsell from men, worldly, and fleshly Arguments of our owne inventions, to make no conscience of sinne, but to file off all those bolts, and to open the doores of Senses, that sinne may breake loose and get out of subjection, to the Goalers overthrow and utter undoing, if diligent watch be not kept.

Files and picklockes

3. Hee must see to the walles of the Prison, that they bee strongly built with good stones cemented together. These are Morall Vertues, and Evangelicall Graces, by which, as by Walles, our Sinnes and our naturall

Walles whereof built.

naturall corruptions are kept in. Though *Master New-man* locke and barre the doores, yet if the walles be weake, the prisoners may get out.

Foundation of Subjection. Rom. 6.

4. And lastly, hee must looke well to the Foundation of the house, that it be not undermined. The true foundation of Subiection of sinne, is the power of the death of Christ, and of his Resurrection, into whom by faith, through the operation of his spirit, by the Word, we are ingrafted.

This must not be undermined by the Popish Doctrine of free-will, and Abilities of our selves to over-master sin.

All these things well and diligently looked unto, the Prisoners will be kept safe in the

the Goale under *Master Newman*, untill the time of the Assises.

And thus much for the first part of my Text, the Searching, the Attaching, and imprisoning of sinne. The other part, which is the *tryall*, followeth.

THE

THE SECOND PART.

AT the time of Assises by the Kings Appointment, commeth the *Iudge*, attended on by the *Sheriffe*, the *Iustices* of the Peace, and such as necessarily are to be there, for the dispatch of such businesses, as come to be tried & adjudged. *Assises the time of triall.*

The *Iudge* comming in place, hee hath his *Seate* or *Bench*, and being set, the *Commission* is read.

The *Iudge* is a Judge of

Oyer

Oyer and *Terminer* in the Circuit where he is appointed to sit. The judgement here is absolute, without any appeale from his sentence.

Iudge is Conscience

The Judge spiritually understood, attended upon by *Religion* the Sheriffe, and the *Vnder-Sheriffe* Resolution, is *Conscience.*

From this Judgement is no Appeale, for he is in Gods stead, therefore must his sentence stand, and we must submit to it.

Bench is Impartiality.

The *Seate* or *Bench* on which this Judge sitteth, is *Impartiality*; for conscience well-informed, will judge in Righteousnesse and Truth, without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blind him,

him, neither doth hee pittie the person of the poore, to give for pittie an unjust sentence; but as the truth is, so speaketh he.

The *Commission* is the Active power of Conscience, given of GOD by his Word, to condemne the nocent, or to quit the innocent, except this Commission bee lost.

Commissiõ active power of conscience.

Sometimes it is lost, as when Conscience is *dead*, as in all ignorant persons, or *seared* with an hot yron, as some mens have beene and are, such as fall from the faith and are past feeling, by reason of the blindnesse of minde, and hardnesse of heart: or else *benummed*, as in those that fall into some grievous sin, as did *David*, who lay therein, untill

Commissiõ lost, is the dead, seared, or benummednesse of conscience

1 Tim. 4. 2
Eph. 4 19.

Nathan

Nathan found the Commission, and acquainted him with it, when hee said, *Thou art the man.*

2 Sam. 12. 7.

If the Commission be lost the power of Conscience lyeth dead, feared and benummed, then the Judge can doe nothing till it be found: and being found, it is read openly.

Reading the Commission.

The reading of this Commission before the whole Countie, is *every mans experimentall knowledge of the power of Conscience*, by which is acknowledged his Authority, to sit as Judge over every thought, word and deed of man.

Circuit, in which Conscience sits and iudgeth.

The *Circuit* of this Judge is his owne *Soule*, he is not to sit and judge of other mens thoughts, words or deeds, but of

of the thoughts, words, and deeds of that man, wherein he is. A mans owne Conscience is Iudge of himselfe; to judge another is out of his circuit, neither hath he any Authority from the King of Heaven to enable him so to doe. Knowledge may goe out to see and discerne of other mens waies, but conscience keepeth ever at home, and sits within to iudge of that mans courses, whose conscience he is. Conscience onely troubles a man for his owne sinnes, it cannot for another mans, but as farre forth as hee hath made them his owne, and being accessary to them by *commanding*, *alluring*, *councelling*, *commending*, *excusing*, *defending*, or *winking thereat*, when hee

Accessaries to sin.

ought by his place to have punished the same.

Oyer and Terminer. This Judge in this Circuit is Judge of *Oyer* and *Terminer*; He will heare before he doth judge, and he will truely then judge as he heareth; for as he is impartiall in judging, so is hee prudent and carefull to know what and whereof to give sentence, before he doth judge. This is the Judge.

Iustices of Peace. The *Iustices of Peace* in the Countie are there, and doe sit with the Judge, and are in Commission with him. Of

Iustices of Quorum. these some are of the *Quorum* and of better ranke, some are meaner Justices, and take their place lower.

The Justices of Peace in the soule of better ranke, are *Science, Prudence, Providence, Sapience:* the inferiours are

weake

weake wit, Common Apprehension, and some such like.

These Iustices have their Clerkes there ready with their Examinations and Recognizances. *Iustice Science*, his Clerke is *Discourse*: *Iustice Prudence*, his Clerke is *Circumspection*: *Iustice Providence*, his Clerke is *Diligence*: *Iustice Sapience*, his Clerke is *Experience*: *Iustice weak-wit*, his Clerk is *Conceit*: and *Iustice Common-Apprehension*, his Clerke is only *Sense*; a couple of poore Iustices. *The Iustices Clerkes*

With the Iudge and chiefe Iustices are in Commission, the *Kings Sergeant*, and the *Kings Attourney*.

The Kings Sergeant is *Divine Reason*, a man of deepe judgement in the Lawes of his Soveraigne, swaying *Kings Sergeant.*

much with the Iudge.

Kings Attourney.

The Kings Attourney is *Quicke-sightednesse*: both are excellent helpes and Assistants to search out, and to handle a cause before Iudge *Conscience*.

For *Quick-sightednesse* will soone espie an error in pleading, and *Divine Reason* will inforce a just conclusion, and so moove the Iudge to give sentence according to equity and right. If these should be wanting, many matters would goe amisse.

Clerke of Assises.

There is also the *Clerke* of the *Assises*, the keeper of the Writs, that hath all the Inditements.

Memory.

This Clerke is *Memorie*, which retaineth all those names of every sin, with the nature of the Offence: and what

what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerke, there is the *Clerke of the Arraignement*, who readeth the inditements. *Clerke of Arraignement.*

This Clerke is the *Tongue*, making confession of our sinnes. *Tongue.*

Lastly, there is the *Cryer*. *Cryer.*

This is the *Manifestation of the Spirit*.

Before the Clerke of the Arraignement readeth any Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance* or godly Sorrow. *Complainant.* *Repentance.*

The framing of the inditement is the laying open of sinne, as it may be knowne and found out to be sinne, ac- *Framing of the inditement.*

according to the true nature thereof.

Gran-Iury.

Moreover, an *Inquest*, or *Grand-Iury* there must be, by whose verdict the Offender is indited, and made a lawfull Prisoner; yet is this Inditement no conviction. What these agree upon, is delivered up in writing to the Justices. On the backe of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera*.

Ignoramus Billa vera

If the former, then the complaint is judged false; it is left in record, but the prisoner is not indited.

If the latter, the prisoner is indited, the Inditement read, and the Prisoner brought to the tryall at the Barre.

This

This *Grand-inquest* or Jurie, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

Pen men of Scriptures are the Grädlury.

By the Verdict of these, every thought, word and deed of man, is either freed, or made a lawfull prisoner.

But yet this *Verdict* is no lawfull conviction of particular men, till they be rightly applyed.

If they write upon the Inditement or bill framed, *Ignoramus*; that is, if the holy Scriptures of God declare it not to be a sin, it is no sinne: for *Where there is no Law, there is no transgression.* Not the complaints of all under Heaven, not all the Lawes of men, Decrees of Councells, the Commandements of

What Gods Word makes not sinne, is no sin.

Rom. 4 15

Popes, can make that a sin, which they write *Ignoramus* upon.

False informers what they be.

Therefore the Bills of Inditement framed by those false informers before mentioned, *Formality*, *Worldly wisedome*, *Luke-warmnes*, *Meere civill honesty*, *Machiavillianisme*, *Statisme*, *Libertinisme*, *Scrupulosity*, and *Papistry*, against *Christian Conference*, *Godly sincerity*, *True Zeale*, *strict Conversation*, *Reformation of disorders*, and the rest, are false accusers, and have upon their complaints, written by the *Grand Inquest*, an *Ignoramus*, and therefore by these worthy Iustices, Iustice *Science*, Iustice *Prudence*, Iustice *Providence*, and Iustice *Sapience*, are not to be admitted, nor Judge *Conscience* to be troubled

bled therewith, though all the Popes, the whole Popish Church, all Popish Councells, and all the Popishly affected Statists in the world pleade for them, for that thought, word, or deed, is no sin, no breach of Gods Law, on which these write *Ignoramus*; Conscience (as it is said) is not to be troubled with such Bils of complaint.

But if these write *Bilia vera*, that is, if the holy Penmen have set downe any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtill distinctions of the most learned, no custome, nor any thing else whatsoever, can acquite it from sin, but sin it is, and so must it be taken as a lawfull prisoner to be brought

That which is condemned by God, cannot be dispenced with by man.

to the Bar, and put upon the Jury of life and death.

The Bill being found true, then they proceede unto the arraignement.

The Prisoners are brought forth chained together, and set to the Barre before the Judge.

Prisoners sins. The Prisoners are *sins* (as you have heard before) the *Old Man*, with Mistris *Heart*, her *Maids*, and *Will* her man.

Bringing forth. Their *Bringing forth* is the manifestation thereof by the Goaler, Master *New-man*, Knowledge, Holinesse, and Righteousnesse.

Chained. They are chained; for sins are linked together, as Adultery and Murther in *David*; Pride with hatred of *Mordecai* in *Haman*; Covetousnesse and Treason in *Judas*; Covetousnesse,

touſneſſe, hypocriſie and lying in *Ananias* and *Saphyra*; yea the breach of all the Commandements in the fall of *Adam* and *Evah*. They therefore are brought out *chained together*.

The *Barre* is the *Apprehenſion of Gods wrath* due for ſinne.

The Barre

After all this, when the Priſoner ſtandeth at the Barre, a Jury for life and death is impannelled, who are for the King, and are ſworne to give in a true *Verdict*, according to their *Evidence*.

Petty Jury

This Jury is a choſen company of excellent Vertues, the fruits of the Spirit, delivered in by the Sheriffe, Religion, to be called, and to be of his Jury in the behalfe of the Kings

Kings Majestie, *Iesus Christ*, to goe upon the prisoners, the *Fruits* of the *Flesh*, which stand at the Barre.

Their names being given up, they are called as the *Clerke of the Arraginement*, the *Tongue*, nameth them, then the Cryer, *Manifestation of the Spirit*, calleth them one by one to appeare, as the Clerke names them; and they are these.

Iury called by name.

Act.15.9. 1. Call Faith. Cryer. *Vous aves* Faith, which purgeth the Heart.

Joh.5.5. 2. Call Love of God. Cryer. *Vous aves* Love of God, which is the keeping of the Commandements.

Pro.1.7. 3. Call Feare of God. Cryer. *Vous aves* Feare of God, which is the beginning of wisdome.

4. Call

4. Call Charity. Cryer. *Vous aves* Charity, which rejoyceth in the truth. 1 Cor. 13. 6.

5. Call Sincerity. Cryer. *Vous aves* Sincerity, which makes a true Israelite, in whom there is no guile. Joh. 1. 47.

6. Call Unity. Cryer. *Vous aves* Unity, which maketh men to be of one heart, and is the bond of Peace. Act. 1. 14. and 2. 1. Eph. 4. 3.

7. Call Patience. Cryer. *Vous aves* Patience, which worketh experience, and by which men possesse their soules. Rom. 5. 4. Luk. 21. 19.

8. Call Innocencie. Cryer. *Vous aves* Innocencie, which keepeth harmelesse.

9. Call Chastity. Cryer. *Vous aves* Chastity, which keepeth undefiled.

10. Call Equity. Cryer. *Vous aves* Equity, which doth right

right to every man.

11. Call Verity. Cryer. *Vous aves* Verity, which ever speaketh truth.

12. Call Contentation. Cryer. *Vous aves* Contentation, which ever rests satisfied.

Then the Clearke saith, Counte.

And so the Cryer saith to them, answer to your names.

Then the Clerke nameth them, and the Cryer telleth or counteth them.

Faith, one. *Love of God*, two. *Feare of God*, three. *Charity*, foure. *Sincerity*, five. *Vnity*, sixe. *Patience*, seven. *Innocency*, eight. *Chastity*, nine. *Equity*, ten. *Verity*, eleven. *Contentation*, twelve.

Then the Cryer saith, good men and true, stand together and heare your charge.

With

With all these Graces should the soule of man bee endued to proceed against sinne, wee should be able to say, that we have them by the manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteeme them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all conjoyntly have power to discerne of any sinne, and to give a just verdict thereupon.

Graces wherewith we should all be qualified.

The charge what it is.

This Jury, thus called and impannelled, are commanded to looke upon the Prisoners at the Bar, upon whom they are to goe.

The Jury looke on the prisoners.

This is when wee oppose Vertues

Vertues to Vices in our meditation, that so by the excellency of the one, we may see the foulenesse of the other, and so come to the greater love of Vertue, and to the more deepe hatred of Vice. This is the Jurie of Vertues profitable looking upon Vices the prisoners at the Barre.

Jury of Vertues.

The Prisoners, though they stand together, yet are they to answer one by one.

A distinct knowledge of sinne necessary.

So sins must distinctly one by one be arraigned: for we cannot proceed against sin, but upon a particular knowledge thereof.

A generall, and so a confused notion of sin (which yet is that which is in most men) will never make a man truely to see how his estate standeth with GOD, and so to

to bring unto death.

The prisoners, at the sight of the Iury, and naming of them, have leave to challenge any of them: if they can give good reasons against this or that man, they are put off the Iury, and other chose in their stead.

Iury challenged.

These prisoners seeing such a Iury, presently beginne to challenge them.

Whatvertues and vices be in opposition.

Vnbeliefe hee cryeth out against *Faith*, as his Enemie. *Hatred of God*, against the *Love of God*, as his Enemie. *Presumptuous sinning*, against the *Feare of God*, as his Enemie. *Cruelty*, against *Charity*, as his Enemie. *Hypocrisie*, against *Sincerity*, as his Enemie. *Discord* against *Vnity*, as his Enemy. *Anger*, *Rage*, and *Murmuring*, against *Patience*, as their

their Enemy. *Murther*, *Fighting*, and *Quarrelling*, against *Innocency*, as their Enemy. *Wantonneſſe*, *Adultery*, *Fornication*, and *Vncleanneſſe*, cry out against *Chaſtity*, as their deadly Enemy. *Couzenage*, *Theft*, and *Vnjuſt-dealing*, against honeſt *Equity*, as their Enemy. *Lying*, *Slandering*, and *Falſe-witneſſe-bearing*, against *Verity*, as their mortall Enemy. And laſtly, *Greedy Deſire*, *Covetouſneſſe*, and *Diſcontentment*, cry out against *Contentation*, as their Enemie.

All theſe together challenge the whole Jury, crying out and ſaying, (Good my Lord) theſe men are not to be of the Jury againſt us; for your Lordſhip knoweth very well, and none better, that they

they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord *Chiefe Iustice* very often and importunately, to binde us all to the good behaviour, and to cast us into prison, as wee have beene by their meanes. They have made *Master New-man* the keeper and his under-keepers to deale very hardly with us.

Vertue bindeth corruption to the good behaviour.

It is well knowne (my Lord) that *Chastity* procured *Master New-man* almost to famish *Incontinency* to death. Good my Lord, consider of us, these are our most bloudy and cruell enemies: Wee appeale to your Lordship, to God and to all good men that know both them and us, that it is so.

Our

The Prisoners petition to the Iudge.

Our humble suit to your Lordship therefore is, that more indifferent persons may be chosen to goe upon us, else wee are all but dead men. Wee doe know (my Lord) that there are here many other of very good and great credit in the world, fit to be of this Iurie, men very well knowne to your Lordship, and to Master Sheriffe, and the Worshipfull Gentlemen. These are men of worth (my Lord) of farre more esteeme every where, than these meane men here, picked out of purpose by Master Sheriffe. These (my Lord) of the Iury are men of small reckoning in the Countrey. These live scattered here and there, almost without habitation, except in poore Cottages

ges; so as wee marvell (my Lord) how they can bee brought in for Free-holders, hardly any one of them is of any account with men of great estates, and of worth, in the Land. Good my Lord, consider of us.

Then the Judge asketh them, what these men be, of whom they speake, and what are their names?

Then they answer, My Lord, they are these; *Master Naturalist*, *Master Doubting*, *Master Opinion*, *Master Careless*, *Master Chiverell*, *Master Libertine*, *Master Laodicean*, *Master Temporizer*, *Master Politician*, *Master Outside*, *Master Ambodexter*, and *Master Neutrality*, all (my Lord) very indifferent men betwixt us and them Gentlemen, *Indifferent Gentlemen*

men, Free-holders, of great meanes; we beseech you (my Lord) to shew us some pittie, that they may be of the Jurie.

The Iudge informed by those worthy *Iustices of the Quorum* concerning these men so named by the prisoners, and knowing the honestie and good credit of the chosen Iurie; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerke therefore is commanded to goe forward, and then hee readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and set to the Barre.

The first which is called out,

out, is the *Old-man*.

Then saith the Clearke, Goaler, set out *Old-man* to the Barre. 1. *Old-man arraigned*

Then he is brought to the Barre, and commanded to hold up his hand, and his inditement is read.

Old-man, thou art indited here by the name of *Old-man*, of the *Towne of Evahs temptation*, in the *County of Adams consent*, that upon the day of *Mans fall* in Paradise, when he was driven out, thou diddest corrupt the whole nature of man, body and soule, loading all and every of his posterity, comming by generation, with the body of sinne, making him indispos'd to any thing that is good, framing lets to any holy duty, and polluting his best actions, but *His inditement:*

but making him prone to all evill, bringing him captive to imperious lusts, and so causing him to live in continuall rebellion against God, contrary to the Peace of our Soveraigne Lord the King, Iesus Christ, his Crowne and Dignity.

What sayest thou to it?

Hee pleades not guilty. And so puts himselfe to the Triall.

Evidence. Then the Cryer calleth for evidence against the prisoner.

David. Then commeth forth *David*, whose Evidence is this: *I was shapen in iniquity, and in sinne hath my Mother conceived me.* *Iobs* is this: *He cannot be cleane that is borne of a woman.* *Isaiah*, his Evidence is, *That all are transgressours from the wombe.*

Psal. 51. 5.

Iob 25. 4

Isa. 48.

wombe. Saint *Pauls* Evidence is most cleere; for being asked what he could say? Hee answered, (My Lord) this *Old man* hath beene the death of very many. I have woefull experience of him, *a wretched man hath he made me, He tooke occasion by the Commandement to worke all concupiscence in me, He deceived me and slew me, wrought death in mee, so that in my flesh dwelleth no good, but when I would doe good, evill is present with me, so that through him, the good I would doe, I cannot, and the evill I hate that I doe; He maketh warre against the law of my mind, and bringeth mee into captivity to the law of sinne.* Thus (my Lord) is in me the *Body of Death,* from which I desire to bee delivered: and

S. Paul.

Rom. 5. 15

Rom 7. 8. 11. 13. 21. 15, 19, 23.

this is that I can say.

The Evidence being thus cleere, the Jury presently being all agreed, give in their *Veraict*, and being asked what they say of the prisoner at the Barre, guilty or not, they answer, *Guilty*.

Verdict.

Then hee asked what hee can say for himselfe, why sentence should not be pronounced against him?

Old-mans plea.

Good my Lord, saith he, I am wrongfully accused, and am made the man I am not, there is no such thing as *Originall Corruption*. *Pelagius* a learned man, and all those now that are called *Anabaptists*, (who well enough know all these *Evidences* brought against me) have hitherto, and yet doe maintaine it, that *sin commeth by imitation, and not by*

Pelagius & Anabaptists.

by Propagation, and in-bred prauity. Good my Lord, I beseech you, be good unto me, and cast not away, so poore an *Old-man:* (Good my Lord) for I am at this day 5557. yeeres old.

Then said the Judge, *Old-man,* the Evidence is cleere, those thou hast named, are condemned Heretickes; and as for thy yeeres, in respect of which thou cravest pitty, it is pitty thou hast beene suffered so long, to do so great and so generall a mischiefe as these good men do witnesse against thee.

O my Lord, I beseech you then a Psalme of Mercy.

Old-man, the Law of the King allowes thee not the benefit of the Clergie, for

Rom.6.33 *The reward of sin is death:* This is his Majesties Decree, unchangeable, as the Law of the Medes and Persians.

Object. Good my Lord, that is meant onely of actuall sinne, and not of me.

Answ. That is not so; for Originall sinne is sinne, and all men know, that children die, that never sinned by imitation, nor actually after the similitude of *Adams* transgression,

Rom. 5. *And death goeth over all, in as much as all have sinned.* If sinne were not in infants, they could not die, heare therefore thy sentence.

The Sentence. Thou (*Old-man*) hast by that name beene indited of these Felonies, Outrages, and murthers, and for the same arraigned; thou hast pleaded Not guilty, and put thy selfe upon

upon the *tryall*, and art found guilty; and having nothing juſtly to ſay for thy ſelfe, this is the Law: thou ſhalt be carried backe to the place of Execution, and there *bee caſt off, with all thy deeds, and all thy members daily mortified and crucified with all thy luſts*, of every one that hath truely put on Chriſt. Eph.4 22. Col.3.5, 9.

This ſentence pronounced, the Sheriffe is commanded to do Execution; which *Religion*, by his *Vnder-Sheriffe Reſolution*, ſeeth throughly performed.

The *Executioner* is he that hath put on Chriſt, *Gal.*5.24. *Executioner.*

This Priſoner thus proceeded againſt, the Goaler is commanded to ſet out *Miſtriſſe Heart* to the Barre, who is commanded to hold up *Miſtriſſe Heart tried.*

her hand, and then is her Inditement read.

Her inditement.

Mistrisse Heart, thou art heere indited by the name of *Mistrisse Heart* of *Soule*, in the County of the *Isle of Man*, that also upon the day of Mans fall in *Paradise*, thou

Rom 2.5. becamest corrupted, accompanying the *Old man*, and also *Will* thy man, and hast beene so hardened, that thou couldest not repent, and so blind, that thou becamest past feeling, and hast made men to give themselves over to al lasciviousnesse, to worke all uncleannesse, even with greedinesse, to be also very slow to beleeve all that the Prophets have spoken: and to be so enraged with choller sometimes, as to runne mercilesly on Innocents to murther them,

Ephes 4. 18, 19.

Luk. 24. 25.

them, and to cause men most cursedly to depart from the living God. Thou hast beene, and art also in confederacie with al & every evill thought, word, and deed, committed against God and Man. Thou hast beene a receptacle of all the abhominations of every sin whatsoever, and hast had conference with Satan to lie unto the Holy Ghost, and for greedy gaine; at the divels suggestion, hast set some on worke to play the Traitors to the shedding of the innocent bloud of our Soveraigne, contrary to the Peace of the King his Crowne and Dignity. What sayest thou to this Inditement? Guilty, or not guilty?

Act. 7. 54.

Mat. 9. 4 & 21. 34.

Ioh. 13. 2 Act 5. 3.

Ioh. 13. 2.

Shee answers, Not guilty, and puts her selfe to the Triall.

Then the Cryer ſaith, If any man can give *Evidence* againſt the Priſoner at the Barre, let him come; for ſhee ſtands upon her deliverance: then come in ſuch as can ſay any thing againſt her, and firſt is *Moſes*.

Hearts accuſers.

Moſes.

Moſes, what can you ſay againſt this priſoner? looke upon her, ſee if you know her.

Pſal. 106. 32, 33.

My Lord, I know her well enough, ſhe made me and my brother *Aaron* to ſpeake ſo unadviſedly with our lips by her paſſion, that we could neither of us be admitted to goe into the land of *Canaan*. This I can ſay of her, *that every imagination of her thought is onely evill continually*, and that naught ſhee hath beene from her

Gen. 6. 5. Gen. 8. 21.

her youth up.

Moses having ended, then saith the Judge, is there any more?

To whom answer is made yes (My Lord) there is *Ieremy* the Prophet.

Ieremy the Prophet looke upon the prisoner, can you say any thing on the behalfe of his Majesty? *Ieremy.*

My Lord, this I can say; *that shee is deceitfull above all things, and desperately wicked:* so that no man without Gods speciall assistance can either finde out her devices, or escape her treacheries. Jer. 17. 9.

And this moreover I know that she hath beene sent unto and forewarned to wash her selfe of her wickednesse: and yet for all this she doth lodge still ill thoughts in her house. Jer. 4 14

Jer. 7. 24. and 9. 14. and 11. 8. and 13. 10

Yea (my Lord) shee hath seduced many from God, making them to walke after her evill counsels and imaginations, to their utter destructions. And I am truely informed, that there is ever the place where the enemies of their owne soules doe worke their wickednesse and mischiefes.

Psal. 58. 2.

Is there any more *Evidences?*

Yes, my Lord, heere is *Ezekiel.*

Ezekiel.

Ezekiel, what can you say?

My Lord, I can witnesse thus much; such is her lewdnesse, that she followed after Idols, and after Covetousnesse, which is Idolatry, both high Treason and Rebellion against God. Yea so very shamelesly and lawlesly shee

Ezek. 20. 16. and 23. 33. 2.

carrieth

carrieth her selfe, that if such lewd companions come not in to her, she will goe out and follow them.

These be witnesses enow, saith the Judge, to condemne her, but is there any other.

Yes my Lord, please you here are more: here's S. *Matthew.*

S. *Matthew*, what can you say against the Prisoner at the Barre?

S. Matthew. My Lord, I have heard it from the mouth of my *Lord Chiefe Iustice* himselfe (when I did attend upon him, hee having occasion publikely to speake of her) that *out of the heart doe come evill thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousnesse, Wickednesse, Deceit, Lascivious-nesse, an evill eye, Blasphemy,* Mat. 15. 19.

Pride

Pride and Foolishnesse. All these evills he witnesseth to come forth of her house: so that it is evident against her by his honours vndoubted testimony, that shee is an harbourer of a company of very bad and unsufferable guests. Saint *Marke*, here next me, can witnesse as much.

S. Marke. Mark. 7. 21, 22, 23.

It is very true my Lord.

Here is an Harlottrie indeed (saith the Judge.) Jurie, if you be agreed give in your Verdict, what say you of this Prisoner? Guilty or not guiltie?

We say guilty, my Lord.

Woman, what canst thou say for thy selfe, that sentence according to Law should not bee pronounced against thee?

Ah, good my Lord, take pittie

pittie on me, a poore weake old woman; these men speake against me the worst that they can, because I would not bee ruled by them. They speake of malice my Lord. If I have misdemeaned my selfe any way, it was by this *old man* my fathers misleadings. (My Lord) by whom, I thought, that being a woman I should be wholly guided. But here mee (good my Lord) I beseech you, let not these mens testimonies cast me away. For I did dwell with as good men, and better than they are, or ever were (my Lord) as other can witnesse, to my great commendations.

Hearts plea for her life.

Then saith the Judge, who are these I pray you?

I dwelt (My Lord) with King *David*, with King *Salomon*

Ps. 101. 1. 1 Chro. 39. 19. 15, 17.

men, and was in their house held to be a *perfect Heart:* so was I after accounted in King *Asa's* house. Yea my Lord, with *Abraham* the father of the Faithfull, was I found *faithfull*, and such hath beene my credit, that I was well spoken of even to God himselfe by good King *Hezekiah*. That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nehemiah*, and others that have recorded the same.

Neh. 9. 8. Is. 38. 3.

Besides all these (be pleased to heare me, good my Lord) aske all the Countrey people, and they wil with one mouth speake well of mee. They have (say they) a good *Heart* towards God, and that ever since they were borne, they never found me so wicked

Ignorant people praise their beart.

ked as these witnesses are pleased to speak. I hope therefore (my Lord) that you will be pleased to be good to mee, good my Lord pittie a very old aged poore woman, as ever you came of a woman.

The Iudges speech to her.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that *first*, thou doest confesse, that thou wouldest not bee ruled by them when these holy men were sent unto thee, and that with speciall command from his Majesty to see thee reformed. *Againe*, that thou doest acknowledge thy self to have beene wholy led by the *old man*, one now most justly condemned by the law to be crucified.

As

As touching *Davids* heart, *Salomons* heart, *Asa* his heart, the faithfull heart of *Abraham*, and the upright heart of *Hezekiah*, never an one of these was thy selfe, thou doest lewdly seeke to deceive by equivocation, and to beguile the standers by with thy tricks of *Iesuiticall* cousenage. True it is, that there is great commendation of an *Heart*, and the same to be an honest and good heart, an vpright heart, a faithfull heart. But woman, this is the heart sanctified and purged by faith in all those that are borne a new of water and the Holy Ghost: but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in quality: therefore thy boa-

Mat. 13. Luke 18.

The heart is twofold

Sanctified.

Corrupt.

sting

ſting is vaine, thy pleading ſubtiltie, verifying *Ieremiahs* evidence of thee, that thou art very deceitfull.

As for the vulgar praiſing of thee, it is through their own ſelfe-love, & fooliſh ſelfe-conceit, & their utter ignorãce of thee, that maketh the to ſpeak ſo well of thee. Thou doeſt therefore but trifle away the time, & trouble the aſſembly.

As for thine age, it procureth thee no pittie at all, becauſe thou haſt beguiled, undone, and bewitched ſo many. Thine age ſhould have taught thee better things, but thy obſtinacy in wickedneſſe would not ſuffer thee. Heare therefore thy ſentence.

Sentence againſt Miſtriſſe Heart.

Thou *Miſtriſſe Heart* haſt beene indited by the name of *Miſtriſſe Heart*, of thoſe Felonies,

lonies, Murthers, Conspiracies and rebellions, and for the same hast beene arraigned: thou hast pleaded not guilty, hast put thy selfe to the triall, and beene found guilty, having nothing justly to say for thy self. This is the law. Thou shalt bee carried backe from whence thou camest, and there live condemned to perpetuall imprisonment, under *Master New-man* the Keeper, without baile or maine prize. *Goaler*, take her to thee, looke to the prisoner, and keepe this *Heart diligently, and take heed lest there be at any time in you an heart of Infidelity to depart from the living God.* *Master Sheriffe* Religion, and the *Vnder-Sheriffe* Resolution, doe see it performed very carefully and speedily accor-

Her punishment.

Pro 4. 23
Heb. 3. 12

according to the sentence given.

After *Mistris Hearts* arraignment, and condemnation, *Wilfull Will* is commanded to the Barre, and to hold up his hand, and his Inditement was read.

Will arraigned

Wilfull Will, thou art indited by the name of *Wilfull Will*, of the Towne of *Free*, and in the County of *Evill*, that thou partaking with *Oldman*, and lewdly living at the bent of *Mistrisse Heart*, hast beene a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotrie maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of man*, to

to raise rebellion, and by force and armes hast often attempted to rush in and upon his Majesties *Garrison*, appointed for the safe keeping of the Towne of *Soule*, and so of the whole *Iland*, and thereby hast given occasion to the Enemies, to seeke to invade the same, contrary to the peace of our Soveraigne Lord the King, his Crowne and dignity.

What sayest thou to this Inditement, guilty or not guilty?

His answer was, not guilty (my Lord) and so put himselfe upon his tryall by God and the Countrey.

Witnesses called out. Then were witnesses called out, and the first of them was the Captaine of the Garrison, which was one *Captaine Reason*.

This

The Captaine comming before the Judge, was asked what hee could say for the King, against the prisoner at the Barre?

Captaine Reason.

My Lord, saith hee, by my Soveraignes appointment, I was made Captaine of this Garrison in *Soule*, and his Majesty also was pleased to place this Prisoner in the same for his service, but yet under mee, and at my command and not to doe what he himselfe listed.

But hee having conceited himselfe to bee free, and not under controlement, and being growne *Full*, he hath by the bewitching of Mistrisse *Heart*, and her Maides endevoured to beare all the sway, treading downe with contempt all my lawfull commands,

Reasons & arguments to convince

mands. I made many *fortifications* against his violent courses, to restraine his outroades, lest thereby he should have made way for his Enemies breaking in upon us, to the danger of the whole Iland: but all these fortifications very often he hath defaced, and by the force of strong passions, he hath borne them downe before him, without any regard of supreme or subordinate authority whatsoever. He may well (my Lord) be called *wilfull Will*, for except he be more under subjection, neither I his Captaine, nor ever an Officer in the whole band, will be obeyed, yea, assuredly (my Lord) if he be not curbed, the whole Towne of *Soule*, will be overthrowne, and all the Iland fall

fall into the Enemies hand, to the great dishonour of his Majesty. And this is that which I have, for the present, to say. My Officers, if it please your Lordship to have them called, can say very much against him.

Then saith the Clerke, Cryer, call in Captaine *Reason Lieutenant*.

Whats his name, saith the Cryer?

He is saith the Clerke, called *Discourse*.

The Lieutenant his witnesse.

Lieutenant *Discourse*, come into the Court, *Vous aves* the Lieutenant.

Lieutenant, what can you say touching this *Wilfull Will*, the prisoner at the Barre?

My Lord, my Captaine and I have had many occasions of much conference upon

on every serious busines, into which this Prisoner hath often intruded himselfe, and thereby hath greatly hindred our designments. For say we what wee could, hee would have all things goe after his pleasure, and onely to satisfie the lust of Mistrisse *Heart*, and some of her drabs, on whom hee hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, having no power to donie them any thing.

Our *Ancient* (my Lord) can further informe you.

How call you him saith the Judge?

Hee is called (my Lord) *Profession.*

Then saith the Cryer, *Ancient Profession*, come into the Court

Court, *Vous aves Profession.*

Ancient, What can you say for the King against the Prisoner at the Barre?

The Ancient his witnesse.

My Lord, when I bare my colours of a *Holy conversation*, & displayed the same in *Word* and *Deed* before the company, he hath attempted, and that not seldome, to rend and teare them; and this not onely within our selves, but sometime also before, and in the very sight of the Enemy hath sought to deface my colours, through his violent dispositi-on, untamed nature, with the helpe of enraged passions, to my utter disgrace, and not to mine onely, but to the whole *Band* of good qualities, gifts, and graces in the Towne of *Soule.*

So heady he is, and so per-

verſly bent to his owne will that he never regardeth, for the preſent, what may happen afterwards. Our two Sergeants can more at large diſcover him, if it pleaſe your Lordſhip to heare them: Here they ſtand by me.

What doe you call them, ſaith the Judge? My Lord, ſaith the *Ancient*, the one is, Sergeant *Vnity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very ſerviceable for good government. Sergeant *Vnity*, come in, What can you ſay of this priſoner?

Sergeant Vnities witneſſe.

My Lord, when al the whole Band lovingly, as one man, were obedient in all things, he upon every leaſt diſcontent did mutinie, and endevoured to ſet us at ods one againſt another.

another. He hath adhered to secret Conspiracies of inbred Corruptions; yea, and hath not beene onely found to favour, & to grace our open enemies, even Satans Suggestions, and the pompes and vanities of this wicked world; to whom he hath beene so serviceable, as if hee had beene a prest Souldier for them, forgetting his faith and allegiance to his owne Soveraigne. If hee bee not (my Lord) suppressed, he will at the length be our utter overthrow. My fellow, Sergeant *Order*, can say more.

Sergeant *Order*, What is that you have to witnesse against the prisoner?

Sergeant Orders witnesse.

My Lord, whensoever he commeth out of that lewd

Harlots house, *Mistris Hearts*, and from among her young Strumpets, he is so enraged, as hee behaveth himselfe more like a savage beast than a man: all is by him put out of order, our Captaine cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitfull companion, called *Shew of God*, to hearten him in his forward courses and bad intisements. Of himselfe he is ill enough, but these (my Lord) make him uncapable of good Counsell, or of the best advice that our Captaine can give him.

Companions to Wilfull Will.

Where are, saith the Judge, these fellowes; why were they not apprehended and

and brought in hither with him?

My Lord, as soone as hee was attached and brought under authority, they both presently fled: Our Captaine *Reason* made diligent search after them, but could not finde them. For my Lord, these Companions durst never appeare with him, but when they knew him to be wholly bent to his owne will, and when they were very sure our Captaine had not strength enough with him to withstand them, otherwise they would keepe close and not apparently bee seene to countenance him. If order might be taken for apprehending of these, there would bee some hope of better government in this prisoner, if he hap to be released.

Upon this the Judge gave order to Master *Sheriffe*, to his *Vnder Sheriffe*, and to all the Justices of the Bench for the speedie apprehending of these two lewd and rebellious companions. Then the Cryer was commanded to call in one witnesse more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending presently appeared.

The Corporall being at the Barre, it was demanded of him what hee could say more than had beene spoken?

Corporall Disciplines witnesse.

My Lord, saith he, though very much hath beene spoken, & that most truly against him, yet have I more to say than hitherto hath beene spoken by any of them. It is well knowne,

knowne, my Lord, to the whole *Corps de Guarde*, how unruly hee hath beene after the ſetting of the watch, ſuch conceit hee hath ever had of his freedome (my Lord) that my very name hath beene odious unto him. He hath gotten ſuch liberty, that he could never endure to be diſciplined, Our armes he hath taken and made them often unſerviceable.

Will is a great hinderance to ſpirituall warfare.

Our *Powder* of holy affections hee hath damped, the *Match* of fervency of ſpirit hee hath put out: the *ſmall ſhot* of ſpirituall ejaculations hee ſo ſtopped as in time of neede they would not goe off; of the *Sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of ſalvation, bruiſed the *Breſt-*

plate of righteousnesse, the *Shield* of Faith he cast away, and unlooſed the *Girdle* of verity. The *points* of all the pikes of divine threats by presumption he so brake off, as they had no force to pricke the *Heart*. He would (after the Watch was set) of himselfe without the Word goe the round, and divers times meeting the *Gentlemen of the round*, holy Meditations and divine Motions, he would stop their passages and turne them backe againe. And not seldome hath he fallen upon the *Sentinells*, quicke apprehensions, and put out their eyes, so as they could not, if the enemies had approached, have discerned thē. My Lord, by his wilfull unrulines, and by his obstinate Masterfulnesse, he hath often indangered

dangered the whole *Island of man*, the lower part called *Corps*, and the higher called *Soule*, and in a manner delivered them into the enemies hand. For the common Souldiers, the powers and faculties of both are too often swayed by him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy Captaine, hee will surely at the length yeeld this his Majesties right into the hands of forraigne powers, which daily watch to have by him some opportunity to invade us. They have (my Lord) often assailed our *Castle of Confidence*, raised upon the Mount of GODS mercies, hoping onely upon his

helpe to make a breach therein, and entring to cast us out; wee therefore beseech your Lordship to have justice against him.

Then saith the Judge, you aske but right and that which in my place I am bound to yeeld you, without respect of persons.

Honest men of the Jurie, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your Verdict, give it in, what thinke you of the prisoner, guilty or not guilty?

They answer, guilty, my Lord.

Then the Judge turneth his speech to the prisoner, *Wilfull Will*, thou hast heard what all these have witnessed against thee, what canst thou now say for

for thy selfe, why the sentence of death should not now be pronounced against thee?

Will speakes to the Iudge.

My Lord, I am a Gentleman free borne, and ever like a Gentleman brought up in liberty. And though I was in some sort to be ordered by Captaine *Reason*; yet I ever held my selfe his equall, and stood upon my freedome of chusing or refusing, or of suspending the action. He had no authority to enforce mee further than it pleased my selfe. I have alwaies bin a free man (my Lord) from servile obedience to any man, and owe subjection to none but onely to my Soveraigne. I cannot deny but that Captaine *Reason* hath offered daily to advise me, and I have not ever wholly rejected his coun-

counſell: If I have at any time miſcarried, it was through the lewd Miſtreſſe *Hearts* deceiveableneſſe, and the violence of theſe her paſſionate affections miſleading mee, for want of deliberation before I either chuſed or refuſed the thing objected before me.

I doe here (My Lord) ingeniouſly confeſſe the truth of all that which theſe witneſſes have ſpoken againſt me, for which I heartily crave pardon.

Abuſe of birth and Gentry.

I alſo do freely acknowledge that I ſtood too much upon my birth, and Gentry, as too many at this day, doe, having never a good quality beſides to brag or boaſt of. I tooke it for granted, that my Gentrie ſtood in idleneſſe, pleaſurable

ſutable delights, hawking, hunting, and haunting Taverne, drinking of Healths, whiffing the Tobacco pipe, putting on of new and variety of faſhions, in Hat and in haire, in cloathes and in ſhooe-ties, in bootes and in ſpurres, in boaſting and bragging, in cracking of oathes, in big lookes, great words, and in ſome out-bearing geſtures the formes of Gentry: which I verily ſuppoſe ſhould ſufficiently of it ſelfe have borne me out, in all my extravagant courſes, in my licentious liberty, and laſcivious wantonneſſe in Miſtreſſe *Hearts* houſe, through which I was brought into all theſe rebellious diſorders, for which I juſtly deſerved my Soveraignes indigna-

indignation, of whom I humbly crave mercy and forgiveneſſe, Good (my Lord) take pittie upon me.

Iudges ſpeech to Will.

Wilfull Will, I am ſorry that thy deſerts are no better, being ſo well borne, and that thou haſt ſo abuſed thy Gentry to thy ſhame and confuſion, through thy vaine miſtake, and foule abuſe of the conceit of *Gentry* which *conſiſt, of nobleneſſe of ſpirit, honourable endowments of minde, praiſe-worthy qualities, and ſerviceable imployments for the King and Countrey*; and not in ſuch baſe conditions as thou haſt named unfitting altogether true Gentrie, being indeed the fruits either of degenerating ſpirits from the worth of their Anceſtors, or the property of new upſtarts,

True Gentry what?

never

never having had the right breeding of true Gentry, nor the underſtanding of the true qualities of a Gentleman indeed.

But ſeeing thou art humble and penitent, and mayeſt doe his Majeſty good ſervice hereafter, thy deſerved ſentence ſhall be deferred off, till his Majeſties pleaſure be further knowne concerning thee: yet in the meane ſpace, thou art to be bound to thy good behaviour, and be carried backe againe, to remaine under the cuſtody of Maſter *New-man*. Goaler, take him to thee, and ſee him forth comming whenſoever he ſhall be called for.

Then ſaid hee, I humbly thanke your Lordſhip, and ſo bowing himſelfe to the Bench,

Bench, hee is carried away from the Barre, to the place from whence hee came, to remaine Prisoner untill hee should bee released.

After hee was remooved, the Goaler was commanded to set Mistresse *Hearts* Maids to the Barre. But upon deliberation they were sent to Ward againe unto another time. The reason was, for that two great *Traytours* and *Rebells*, chiefe amongst the damned crue, were presently to bee arraigned, which would take up the allotted time before the Court should breake up and the Bench arise.

Two Capitall sins. These two were *Covetousnesse* and *Idolatry*, Capitall Theeves, pestilent mischievous

chievous against God, his Worship and Service, against the Church, and against the Common-weale.

Covetousnesse was joyned with Idolatry, because he is also called Idolatry. Now all other prisoners removed, and the *Iudge* with the *Bench* ready for these, the *Clerke* willeth the *Cryer* to command the *Gaoler* to set *Covetousnesse* to the Barre, which the *Gaoler* doth forthwith. Col. 3. 5. *Covetousnesse tryed*

Then saith hee unto him, *Covetousnesse*, hold up thy hand and heare thy Inditement.

Covetousnesse, thou art here indited by the name of *Covetousnesse*, in the Towne of *Want*, in the Countie of *Neverfull*, that from the day of thy first being thou hast beene *His inditement.*

1 Tim. 6. 10.

Mich. 2. 2.

beene the roote of all evill, having made ſome to play the Theeves, others to commit Treaſon againſt our Soveraigne Lord the King, others to murther Innocents for their inheritance. Thou art alſo here indited for bribery, extortion, oppreſſion, uſury, injuſtice, couſenage, unmercifulneſſe, and a multitude of outragious villanies: beſides thy hindering men in holy duties and meanes of Salvation, forcing them headlong to their deſtruction, contrary to the peace of our Soveraigne Lord the King, his Crowne and Dignity.

What ſayeſt thou to this Inditement, guilty or not guilty?

He anſwereth not guilty (my Lord) and ſo hee puts himſelfe

himselfe upon the tryall.

After this the parties that can give Evidence are called in, and first *Repentance* is commanded to produce his witnesses.

The first Evidence against him is repentance.

Repentance, what can you say?

My Lord since the Prisoner was committed to prison and put into *Ward*, some of my witnesses are dead, as *Achan*, *Ahab*, and *Iudas*.

Then saith the Judge, looke the Records *Clerke*, and reade them.

My Lord, I reade here that *Achan* confessed that by *Covetousnesse* he was mooved to looke upon a wedge of gold, and so coveting, stole it, and with it a Babyloniſh garment, to the death and destruction

What evil Covetousnesse hath done. Iosh. 7.

struction of him and all his, also I here find, how through *Covetousnesse Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as he fell sicke for it, because he could not have his will. But *Iezabel* procured by his leave and liking the death of *Naboth* and his sons, and so got possession of the Vineyard. Moreover, I finde here, that *Iudas* confessed how hee betrayed the innocent bloud of our Saviour through *Covetousnesse* and desire of money. This is all the Confession, my Lord, in the *Records*.

1 King. 21.

Then the Judge willeth the Constable and his Assistants which were at the apprehending of him to be called, who made their appearance.

Constable, what can you say, and those that were with you

you against this prisoner at the Barre.

My Lord, when we went to make search for him, he hid himselfe so close, as we had much adoe at first to find him in Mistresse *Hearts* house; who had almost perswaded us that he had not been there, untill I learned it from *David* the man of God, whom I had found petitioning the *Lord Chiefe Iustice* for a warrant of the good behaviour against the *Covetousnesse* of the Heart. Then thought I certainely he is here in this house: for if *David* feared to have him in his heart, that gave so many millions of gold & silver, 3300, Cartload of Treasure for the building of the Temple, can I thinke him not to be here? I sought therefore diligently my

It troubles and darkens the understanding.

Davids care to prevent covetousnesse. Psal. 119. 36.

Without diligent search, it is hard to find out our covetousnes.

my Lord, and found him, but before I could attach him, hee was got into a darke corner and attempted to blow out my candle-light, and to have escaped me. But I and my Company tooke such diligent heed to him, as hee could not get from us: yet before wee could bind him, and bring him away, he endevoured to mischieue as many as came neere him, and would by no meanes obey my Warrant, as the rest here (my Lord) can tell if you please to heare them. Then began every one of them to speake.

Care complained, that he had almost choaked him with the world and worldly businesses, so as hee had no leasure to minde heavenly things.

Care's complaint.

Clearing

Clearing accused him that he had so undermined his understanding at unawares, as almost he had broken the necke of his good name and reputation of his profession and Religion.

Clearing accuseth him.

Indignation complained that hee had well nigh lost his life by him: for whereas before he could not behold Sin, but with an holy anger; now profit of Sinne, through this cursed Covetousnesse; made him looke cheerefully upon it, and heartily welcome it for profits sake.

Indignation complaineth.

Feare complaineth, that he did bewitch him: for said he, whereas before I was tender hearted and trembled at Gods Word, desire of gaine made mee loath to lose my

Feare speaketh against him.

my commodity, though I got it with Sinne.

Vehement desire hurt by him.

Vehement desire did greatly complaine of his violent setting upon him, to make him eager after earthly things, so as hee could hardly take any rest.

Zeale blunted.

Zeale complained, that he strucke himselfe hard upon the head, as the blow made him in hope of gaine, almost without sence of Gods glory, which before he preferred above all things in the world.

Revenge made weake.

Lastly, *Revenge* complained that the prisoner had attempted to murther him, and so wounded him, as whereas before hee could master sinne, now he was growne so weake, as any gainefull sin was able to master him, and

to

to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were men of very good account, and of great worth in their Countrey; *Master Church, Master Common-weale, Master Household, Master Neighbourhood, and Master Good-worke,* who having answered to their names, they give in Evidence one by one.

Other witnesses produced.

Master Church, what can you say against the prisoner at the Barre?

Master Church his witnesse.

My Lord, I am not able to reckon the particular mischiefes he hath done against me. There falleth never a Benefice of any reasonable value, but hee sets many to

runne and ride after it, and to offer largely for it, and maketh some *Patrons* theeves, and to admit many an *Ignoramus* into the charge and cure of Soules: and many a Minister to be a perjured Simonist before God. He maketh not a few to heape up meanes, not onely for maintenance, but also to make themselves great; and many which come in freely to neglect the care of their flockes, and to seeke after their fleeces, to care to be rich, and to follow so after the world, as that either they give over to preach, or do make them preach at home very idly, seldome and unprofitably, though abroad either for their hire, or applaudity more diligently and commendably.

When

When people come to Church (my Lord) he marreth their devotion and haleth their soules out of the Church; to make them to be walking their grounds, talking with their friends, plotting businesses, and to be going some journey, to be at some Market or Faire, to be counting their debts, following their debtors, reckoning up their loane upon Usurie, their profits and gaine, here and there, not without feare of losses. And all these things (my Lord) with many other worldly thoughts, whilest their bodies are in Church.

People hindred by covetousnes in the Church.

When people come from the Church, he choaketh the seede of Gods Word, that it thriveth in very few, and of these few, it is more in talke

Mat. 13. *People hindred comming out of the Church.*

than in practice. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affaires, because they will not take another time for hindering their profit in the weeke dayes.

Much more (my Lord) I have to say, but I am loth to be too tedious.

You Master *Church* have spoken sufficiently and enough to condemne him.

Call Master *Common-weale.*

Master Common-weale his accusations.

Master *Common-weale*, what can you say on the Kings behalfe against the prisoner at the Barre?

My Lord, this man hath entred so farre into all busi-

nesses,

nesses, as hee hath almost utterly undone mee. Hee propoundeth Offices to sale, and so maketh the buyers to sell their duties for profit to make up their monies. Hee hath monopolized commodities into his hands, inhanced the prizes of things, to the great grievance of the Kings Subjects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by briberie, by making many Lawyers pleade more for Fees, than honestly, for the equitie of the cause; by delaying the cause, by remooving it from one Court to another, till men bee undone. Hee hath, to get his desire, suborned false witnesses, counterfeited

Evidences, and forged Wils. Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for ever.

Call Master *Houshold.*

Master *Houshold*, what can you say concerning the Prisoner?

Master Houshold his witnes.

My Lord, this wicked *Covetousnesse* keepes holy exercises out of private houses; hee will not let Parents have any time to instruct their children, he maketh Masters use their servants more like beasts than men, they are so wholy imployed in worldly businesses: as for their soules there is no care taken, but they are left to live as soulelesse men. He causeth niggardly house-keeping, and over-labouring of servants. He breedeth

breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea, betweene men and their wives in their Family, to the great griefe and ill example of their children and servants.

Cruelty of Covetousnesse.

Yea (my Lord) hee hath made children to be cruell to their Parents, brethren and sisters to hate one another, neere of kindred and bloud to goe to Law one with another, for and about dividing goods, lands, and inheritances; yea, I can witnesse this, that he hath made them murther one another: Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize, how great evils, and how many waies he

hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbourhood.*

Friend, What is it that you can say touching this prisoner?

Master Neighbourhood his witnes.

My Lord, this unhappy man hath altogether disunited mens affections, so as in our towne there is very little love: hardly will one doe another a good turne freely, but either it must be one for another, like for like, or in certaine future hope for gaine. This wretch hath almost banisht all friendly society; every man is so now for himselfe, as hee neglecteth his neighbour

almost

almost wholy. He maketh them trespasse one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a pennie losse, and causeth many suits and brabbles. We are (my Lord) indeed miserably disquieted, and almost utterly undone by him. For (my Lord) we were a company of very good neighbours till hee became *Land lord:* here dwelt *Amitie, Kindnesse, Gentlenesse, Love, Peace, Charity, Patience, Goodnesse, Ready-good-will, Forgetfulnesse of wrongs, Sociableneſe, Good turnes,* and *Ioy,* but most unjustly by his cruelty and wrong dealing hee hath displaced them, and brought (my Lord) a company of in-

Good neighbours and peaceable.

fernall spirits, for so I thinke I may without offence call them, which are these: *Hatred, Malice, Envie, Wrath, Anger, Churlishnesse, Discord, Niggardlinesse, Sturdinesse, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Despight, Vnnaturalnesse, Implacablenesse, Vnthankefullnesse, Fierceneſse, High-mindednesse, Selfe-love, Makebate,* and *Vnmercifullnesse.* The best that he brings in (my Lord) are *Costlesse Complements, Faire Speech, How doe you, Good-morrow, Good-even, Glad to see you well, word-welcome, Will you drinke, Farewell, Yours to command,* and such like; also one *Little-good,* with another called *Soone-lost,* and amongst these *No harme* is greatly com-

Gal. 5. *Ill neighbours and very unquiet.* Rom. 2.

1 Tim. 3.

The best kindnesses of the Covetous.

No-harme, the best mã among the Covetous.

commended, but never a *Good man* amongst them, much lesse any *Too-good* to be found in the Parish, except more in name, than in deed. And this is that which I have to say my Lord, at this time.

Call out Master *Good-worke.*

Master *Good-worke,* what can you say touching the prisoner?

M. Good worke his accusation

My Lord, there hath beene so much spoken that I need say nothing; yet none have more just cause to complaine than I have: for he hath endevoured to his utmost to roote me out, and all my posterity, *Bounty, Liberality,* and *Hospitality.*

Covetousnesse an enemy to good workes.

My Lord, we by reason of him, daily stand in feare of our lives; all the Countrey cryeth

eryeth out of him in their love to us, who well know how often hee hath attempted to murther us.

He hath put out of joynt both the armes of my Sonne *Bounty*, and almost broken the backe of my Sonne *Liberality*, that he hardly at any time goeth upright, and all know this, that he hath violently set upon my Sonne *Hospitality*, and forced him out of doores, and in his stead hath let in *Pride of apparell*, *Sumptuous building*, *Affectation of vaine Titles*, whom hee hath made to shut the doores, perswading them that to maintaine their state, they must increase their revenues, by new purchases, by racking of rents, by inhauncing their fines, and incomes, all little enough

nough to uphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made: my Lord here is onely one man more, poore *Poverty*, brought hither by authority to give Evidence, may it please you heare him.

Call in *Poverty*.

Poverty, What canst thou say against this Prisoner at the Barre?

Good my Lord, I have reason to curse the day that ever I knew him, and hee onely it is that hath brought mee to this poore state.

Poverty his grievous complaint against Covetousnesse

The Covetous are unmerciful in seeking their owne gaine.

I was a man of some credit, my neighbours well know; till I had to doe with him, who would lend mee nothing but upon Usurie, and that upon great bonds and morgage of lands: and so greedy a Wolfe was he upon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture: or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groane under the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes too keepe day with him, I was enforced either to buy for time, or els to sell something out of hand to make readie moneyes: either of which was as bad or worse

than

than the biting of Usurie, for when *Willam Greedie* a brother of his, or also *Gaine* his Cousin perceived my need, oh how did he in selling for time extort from mee, and in buying for ready money presse me? So that to escape a whirle-poole, I fell into devouring gulfes, and thus hee undid me.

And being not therewith content (woe unto him) when I became tenant (my Lord) who was before a good *Free-holder*, hee put into our *Land-Lords* heart, to depopulate our whole Parish of *Wealth*, (for so it was called) and there in stead of many honest inhabitants and good house-keepers, he set a Shepheard and his Curre to feed his flocks. This also is he (my Lord)

It depopulateth Parishes.

Lord) that maketh men of faire lands (which might live well on their owne revenues and demeanes) to take farmes into their hands, and to drive out such as had beene mercifull releevers of their poore neighbours. In our poore estate we have sought to him for releefe, but in stead of comfort, he hath railed on us, threatned to whip us, and to send us to the *House of Correction*. Nothing will he doe for us, but what by Law he is inforced unto, though he keepe his Church, and can sometime also talke of Religion. Hee beggers all of us (my Lord;) on worke hee will not set us, and yet will not suffer us to seeke abroad for releefe. Hee never seeth us, but his heart riseth against us. He rather will

Covetous will give nothing but by Law

will adventure his own damnation, than part with one pennie, except it be to goe gay, to buy and purchase for him and his. Yea (my Lord) that all may know his mercilesse cruelty, when we have wanted reliefe, and begged of him, he hath counselled us to shift for our selves, and steale out of the stackes of Corne in gleaning time for bread, to breake hedges, to steale wood or cole in the night to make us fires, to plucke sheepe, or sheere off their wooll for cloathing, to rob Orchards for fruit, to steale geese, hennes, duckes, pigges, and sheepe, for flesh meate, to cousen men that set us on worke, and to make us poore people hatefull to God and man. For he careth not

Covetousnesse provoketh to Theft.

not (my Lord) so as he may not be charged any way what we doe, or what becommeth of us.

And yet to make up the height of unmercifullnesse, he will be the first, if we of meere extreame need do amisse, that will cry out against us & pursue us to death. This hath ever beene his course hitherto, (my Lord) consider rightly of us, and pittie our case, I beseech you good my Lord.

Poverty, thy case indeed is to be pitied: *Iury* you have heard the *Evidence* of all, what say you of the prisoner at the Barre, is hee guilty or not guilty?

Iury, Guilty my Lord.

Covetousnesse, Thou hast heard what all these witnesses have laid to thy charge,

and

and spoken against thee, what canst thou say for thy selfe, why sentence upon these honest mens verdict should not be pronounced against thee?

Covetousnesse plea against Poverty.

My Lord, I stand for my life, let it please you with patience to heare mee: and first touching this impatient ingratefull out-crying fellow *Poverty*; it was not I my Lord, when he was wealthy, but his then daily and onely Companions, *Sloth*, *Carelesnesse*, *Prodigality*, *Goodfellowship*, *Goegay*, *Good-cheare*, *Wantonnesse*, *Improvidence*, *Little-worke*, and *Many-mouthes*, which (my Lord) cast him into a Consumption, and like Canker-wormes consumed him quickly. I confesse he came to me often to borrow, but when I saw his vaine courses of expence,

What makes man poore.

Excuses of the covetous in lending.

pence, I was very loth to lend to him, but that he so earnestly intreated mee, even with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and save him and his estate from ruine, if I would doe him that kindnesse to lend him in his need.

Thus (my Lord) was I moved and drawne on to lend him according to the Statute, onely I tooke good securitie, because I perceived him to be wastefull. Advantage I never tooke, but onely when I saw that hee was an idle fellow and careless, and would never keepe day, then I would onely threaten him to terrifie him, (my Lord) and if he then brought any kindnesse to my wife, it is more than

than I know of, and more than I desire of him.

Sometimes he would offer to sell me the land morgaged to mee, when he could not pay, and told me that of necessity he must sell it, and if I would not, another should buy it. Then I thought my selfe as worthy to have it as any other in all reason. *In buying.*

For my threatning of him and his company, when they went a begging: true it is, because I saw, that as they had consumed themselves, they thought to relie on mee, and so in like sort have eaten me up too: for idely had they lived, and worke they neither could nor would. And whereas they accuse me that I compelled them to steale, herein they very much wrong mee (my *In not giving.*

(my Lord) for it was their *Love to live idlely*, and their *Pinching neceſsity*, which led and inforced them to fall to ſhifting and ſtealing, and not I my Lord.

In depopulating townes.

Touching their *Land-lords* depopulating of the *Towne of Wealth*, they their owne ſelves were the very cauſe thereof, for that worthy Knight and my kinſman, Sir *Worldly-wiſe* when hee ſaw how ſome by ſuits of Law, others by drunkenneſſe and Riot, others by Pride and idleneſſe did waſte their eſtates, ſo as they were neither able to till their land, nor to ſtocke their grounds, he bought their eſtates, one after another, and ſo left them to buy or hire for themſelves elſewhere. And when thus they had remooved them-

themselves, hee sought the welfare of the *Common-weale*, which was to hold up cloathing (my Lord) the chiefest meanes here to set the poore on worke, which cannot be without wooll, and wooll cannot be had without flocks of sheepe.

Pretence of publike good.

If this worthy Knight, and good Common-wealths man tooke any advice of mee, it was for publike good. Good my Lord, consider that *Povertie* is impatient, ever complaining, and very unthankfull to his best friends, if they do not alwaies supply his wants.

You know this (my Lord) to be true, and all the Worshipfull Justices of the Bench.

His answer to Master Church.

Touching Master *Church* his accusation; unworthily doth he lay the faults on me for

for when any doe ride post so for Benefices when they be fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbour-need*, and all of them by Master *Haste*, to get the living, and by Master *Feare* to come short of it. It was never I that made them offer such summes of moneys to Patrons, (for it is my manner to advise my friends to be ever sparing of their purses:) but it was their over forward friend, Master *Hope-to prevaile* that counselled them to make such profers.

What makes Ministers to runne so for livings

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellowes dwelling with such Ministers, commonly called (my Lord)

Who make Ministers so negligent.

Lord) the Parsons man *Ease* and *Idle*, by whom such Ministers are too much led.

If the people profit not under those that bee painefull Ministers (my Lord) the fault is not through mee, but the fault is in in-bred *Ignorance, Dulnesse, Old man, Mistresse Heart, and Wilfull Will* her man, and *Maides* hating to bee reformed, *Dislike of Teachers* either for the person or Doctrine. *Want of love of the Truth, Contentednesse to live and die in Ignorance*, and the very *Divell himselfe* (my Lord) their utter enemie. These ought to beare the blame (my Lord) and not I.

Who hinders people from profiting under the Word.

Psal. 50. 1 King. 22. Iosh. 6. Mat. 13.

For Master *Common-Weale* (my Lord) I marvell that hee should thus abuse

Answer to Common-Weale.

me, and wrong me, for (my Lord) he knowes well, that I have many waies enriched such as belong unto him: his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a meane man to a great estate, and many a base birth to be counted of the *Gentry*. Forward have I beene to helpe all sorts of every estate, of every profession, and of every trade and course of life, and must I now be questioned for my life?

Answer to Housholde. Concerning *Master Housholde*, he hath no reason of all others to blame me; for I taught him how to be wary in his housekeeping, how to manage his estate for his best thrift, how to advantage himselfe in buying and selling Corne and Cattell,

Cattell, how to let and set, and hire grounds to graze and fat cattell, and (My Lord) I ever sought his profit in all my courses. He hath no cause thus to accuse mee to your Lordship. He had never gotten up to have maintained so great a Family, but by me. I raised his Father from a base Cottage to be a Free-holder, and so himselfe to be Master of a great Family and household. If any such evils have happened under him, as hee complaineth of, let him accuse *Vnnaturalnesse*, *Impatience*, *Vnruly Passions*, and such like make-bates, and withall the *Suggestions of Satan*, which doe set men on such mischiefes, and not mee (my Lord.)

What makes debate in a family.

For Master *Neighbour-hood*, he

Answer to Neighbour-hood

hee may of all other be ashamed to accuse me so, because hee hath lived much better and nothing worse by mee (my Lord) for I caused to bee remooved from him and his neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Unthrifts, *Waste, Ryot, Prodigality, Drunkennesse, Gluttony, Idlenesse, Carelesnesse, Needlesse Expence,* and a rout of very Rascals, with reverence bee it spoken (my Lord) I taught him and all such as hee is, a better way to live, and a more thriving course, to looke diligently to their estates, and to take good courses, to save, to get, and to increase their meanes. As first

Bad societie.

first having abandoned such lewd company before named, in the next place, I advise them to put away their bad men-servants, *Slacke* and *Slothfull*, *Careleſſe* and *Waſtefull*, *Gor-belly* and *Toſ-Pot*, *Weake* and *Way-ward*, *Love-bed* and *Drowſie*, *Light-finger* and *Lurching*, *Gameſter* and *Goe-Gay*, *Slip-ſtring* and *Wanderer*, *Scape-thrift* and *Spendall*, and ſuch like unprofitable Hindes. And withall to rid themſelves in like manner, all of their bad Maide-ſervants, ſuch as theſe, *Pranker* and *Prattle*, *Wanton* and *Love-ſicke*, *Sleepie* and *Slugge*, *Sweet-lip* and *Daintie*, *Gadding* and *Forgetfull*, *Greene-ſickneſſe* and *Tender*, *Drivell* and *Slut*, alſo and above all the

Bad Men-ſervants.

BadMaid ſervants

Chare-women, and her daughters *Pocketing* and *Filch*, with all their fellowes.

And in stead of these (my Lord) I commended unto them a company of Men-servants worth entertainment, all one mans children, the sonnes of mine honest Neighbour *Good-husbandry*; as *Care* and *Forecast*, *Makehast* and *Wary*, *Thrifty* and *Pinch*, *Advantage* and *Holdfast*, *Cunning* and *Catch*, *Watchfull* and *Toilesome*, *Homelyfare* and *Meaneclad*, *Clouted Shooe* and *Patch*, *Vp-betimes* and *Labour*, *Last-up* and *Trustie*, *Getting* and *Lockfast*, *Spend-little* and *Get-much*, *Take-time and Lose-nought*, *Debtlesse* and *Gaine*, with such other profitable servants.

Thrifty man servants.

And because I knew that Maid-

Maid-servants answerable to them were as necessary, I advised the best I could to provide such also, the daughters of *Good-housewifery*; as *Eager* and *Spare*, *Quicke* and *Nimble*, *Trusty* and *Timely-up*, *Healthfull* and *Chaste*, *Ever-doing*, and *Silent*, *Wittie* and *Pliant*, with other of the like nature helpefull to uphold a mans estate. By which good counsell of mine (my Lord) *Neighbourhood* liveth now richly, and not beggerly, *Neede* knockes not daily at his doore, either to begge or borrow, as he was wont to doe.

Profitable Maids.

Answer to Good-worke.

Concerning the last man *Master Good-worke* hee hath least cause of all other to complaine: for that same which hee pleaseth to call in me *Oppression*, *Vsury*, *Extorti-*

on, and what not, have built many a faire *Almes-house*; many a *goodly Hospitall* in the Land (my Lord) and have also given by *Will*, many a large legacie to the poore, and much to publike uses.

Covetousnes a Romane Catholique.

My Lord, when I was a *Romane Catholique* in our Fore-fathers daies, none was then in more grace and favour with all the *Clergie* than my selfe. By mee the holy Father the Pope greatly increased his Treasurie, by my Counsels the *Prelates* gat up to such an infinite wealth, and to such glorious dignities: by mee (they making Religion a cloake for mee to put on) they got such stately houses for their dwellings, and for the

the variety of their orders, built in the best places of every Nation, and such yearely Revenewes as did exceed for their certaine maintenance.

Good my Lord let it please your Lordship to think better of me, than these men procured for witnesses have beene suggested, for falsely have they spoken against me. Good my Lord, good my Lord, doe me right I beseech you.

Iudges speech.

Stand up, stand up Fellow, I have heard with patience these thy verball Apologies: thy subtill shifts to acquit thy selfe, thy faire shewes to winne thee credit, if it were possible thereby to procure thine owne release. But know, that yet for all

that thou hast said the inditement against thee standeth firme, and the Evidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Attourney, and these worthy Gentlemen, Justices of this Countie likewise affirme.

It is very true which your Lordship saith.

Good (my Lord) before you pronounce sentence against me, as you be a righteous Judge, heare me, but this once more.

What hast thou to say yet for thy selfe?

Covetousnes would find an error in the inditement

My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Covetousnesse*, as all this while my Adversaries have borne your Lordship in hand.

Then

Then the Judge asked Justice *Sapience* where his examination was? The Justices Clerke called *Experience*, brought it forth and read it; in which his name was found to be *Covetousnesse*, and that by the witnesses of his neighbours, to whom he was very well knowne.

Fellow saith the Judge, why dost thou deny thy name?

The Covetous will be onely held thrifty

My Lord, I doe not denie it, for my name is *Thrift*; but when I got up some wealth, the envie of my neighbours gave mee this other nickname: and so common it grew, by their so often calling me, as I lost my other name among them. But there are divers of my honest neighbours which love mee, and are glad of my welfare, they

they have told mee, that my name formerly was *Thrift*: and they doe assure me that I am untruely called *Covetousnesse*.

Then saith the Judge, who be these, and what are their names?

Who they be that call Covetousnesse onely Thrift.

My Lord, one is *Master Faire-speech*, a loving kinde man: and another is *Master Soothing* his kinsman, both of them my familiar friends: whom I have often invited and welcomed to my house. Also many other of my good neighbours doe affirme as much to mee, as my neighbour *Needy*, *Retainer*, *Dependant*, *Workeman*, *Hireling*, *Tenant*, *Feare-man*, *Faint-heart*, *Loath to offend*, *Clawbacke*, and *Fawning*; for though some of these be but poore men; Yet

I have ever knowne them all to bee so honest, that they have hated to flatter mee. There are besides these (my Lord) other very substantiall Gentlemen, as *Master Lucre, Master Bribery, Master Oppression, Master Hard-dealing, Master Scrape-good, Master Niggard, Master Pinch-poore, Master Extortion, Master Base-minde, Master Chubrich, Master Vsurie, Master Hard-heart, Master Love-good, Master Suckingaine,* and *Master Gripe-hard,* all these (my Lord) and other moe of my good friends, have much marvelled, that I would suffer my selfe to bee so falsely called *Covetousnesse,* by these my Accusers, my ever hatefull and malici-

ous

Enemies to Covetousnesse.

ous enemies, such as is *Master Pittie*, *Master Relieſe*, *Master Liberality*, *Master Bounty*, *Master Hoſpitality*, with certaine lewd companions, such as *Careleſſe* and *Waſteſull*, *Pride* and *Prodigality*, *Idle*, and *Bellicheare*, with the like haters of my thriving and provident courſes: for I have heard ſome Preachers ſay, that he which provideth not for his family is worſe than an Infidell: and I would be loth to be held ſuch an one, that am a Chriſtian man. And (my Lord) if it pleaſe you to heare me, and alſo to beleeve me, I have ever hated Covetouſneſſe: for I keepe my Church, I ſay daily my prayers, and now and then, as I may attend it, I heare Preachers, yea ſuch as be held of the nicer cut, ever

What the Covetous may doe.

ever railing against the Covetous. I have beene Patron of many a good Benefice, and have ever given them freely; and if it hapned that I reserved out of them any Tithes; it was then upon my Chaplens thankfullnesse, and onely upon an honest composition. I have given almes now and then, I have not beene altogether so straight handed to the poore, when I sold or let any thing, as often as I did, the price set upon the same ever was so reasonable (as my *Stewards* and *Bayliffes* told me, for I trusted them) that if one would not give the money, another would. If in house-keeping I have beene any whit sparing, it was onely warinesse to avoid Riot, Excesse, Drunkennesse and Gluttony,

Covetousnesse hath faire pretences.

tonie, which every honest man hateth. If the poore (so many as came) were not all relieved, it was for that I saw beggers to encrease thereby, and so I may doe more harme than good by my almes; for while some came from farre, for an almes or a pennie, they might have earned at home in that time perhaps two pence, yea a groat sometimes, making their going and comming a whole daies labour. I gathered (my Lord) what I have gotten, by Gods blessing, and great paines taking, for present and for future maintenance of my selfe my wife and children after mee, and I meant withall, when I died, to have given something to the Church, something to the poore, and

a

a reward to a Preacher, to Preach my funerall Sermon, and somewhat more, perhaps to other good uses.

The Covetous will justifie themselves.

Good my Lord, I beseech you consider of mee, I have ever had a good minde to wrong no man, but onely have striven carefully and honestly to thrive in this hard world: and if all my courses be never so strictly observed, they will onely proove me to be *Thrift*, (which is my right name) and not *Covetousnesse*: It hath beene my ill happe, though I have done good deeds, to be very wrongfully abused, either by such as have envied my good prosperity: or by some railing Tenants, or by some bordering neighbours that cannot buy of me, how, when, and what they list,

list, at their owne prices: or by some unthankfull persons not satisfied according to their humours, though rewarded above their deserts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that I onely sit to judge, and not to be thy accuser, I could tell thee: *First*, that those thou hast before named, to proove thee to be *Thrift*, and not *Covetousnesse*, are either flatterers, or fearefull to displease thee, or wretched men, companions in evill like thy selfe: And therefore their witnesse is nothing worth: *Next*, that all thou hast alleaged concerning thy Relgion, thy almesdeeds, thy house-keeping and the

One may be couetous and yet doe many commendable things.

the rest, do not cleare thee of *Covetousnesse*; for the Scribes and Pharisees would pay Tithes, fast weekely, make many and long prayers, yea they heard *Iohn Baptist* a severe Reproover of sinne, and Christ Jesus too, who sharply reprehended them: They would give almes, adorne sepulchers, and do many things which thou dost come farre short of, and yet were they very covetous. The young man that came to Christ, and stood upon his well doing towards all men, and that from his youth up: yet was hee a Mamonist, and trusted in his riches. There were certaine Jewes as one Prophet telleth us, who would heare Sermons, seeme to delight therein, shew love to their Teachers

Mat.6.
Mat.23.
Luk.16. 14.
Mat.29. Mark.10. 24.
Ezek.33. 30,32.

chers in word, and speake to others to goe and heare them, yet their hearts followed after their covetousnesse. In a word, the carriage of thy owne speech uttered in thy owne praises, savoureth strongly of Covetousnesse. But as I said I will not bee both an Accuser and thy Judge: wee will heare witnesses for the King in this point also: call in witnesses.

Then the Clerke willeth the Cryer to call in one *Master Proofe*, and one *Master Signes*.

Master Proofe and *Master Signes* come into the Court, to give Evidence against the prisoner at the Barre, or else you forfeit your Recognizances, *Vous aves* Master *Proofe*

Proofe, and *Master Signes*.

Master Proofe stand up to the Barre, that my Lord may heare you: Give roome there.

Then saith the Judge, *Master Proofe* looke upon the Prisoner, doe you know him?

Yea (my Lord) I have knowne him from a childe: his name is *Covetousnesse*.

But he denieth it now, saith the Judge, and calls himselfe *Thrift*.

My Lord, hee of late is growne ashamed of his name, but neither is, nor ever was ashamed, either of the nature or practice of Covetousnesse, as I and *Master Signes* here doe well know, and are able to make good against him.

Then

Then you hold not his name to be *Thrift*.

No verily (my Lord) though hee hath pretended it, to cover his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where hee now dwelleth, and indeed, he is a slip of *Thrift*,. and thus it was.

Thrift turned basely covetous and how.

This *Master Thrift*, was once Steward to three worshipfull Gentlemen, *Master Liberality*, *Master Bounty*, and *Master Hospitality*, and carried himselfe very commendably in their services, and afterwards for himselfe, when hee came to be an house-keeper, untill he fell in acquaintance with a very pestilent

The Diuel

subtill base Pettifogger, who gave him such bad counsell,

as

as unhappily brought him to fall into familiarity with one *Distrust*, and suddenly to marry a daughter of his called *Not-content*. Through this his unhappy Father in law ever urging, and his unquiet wives sollicitation, hee was much altered in his nature and condition from that which he was before. Of this woman *Not-content* hee had divers children, among the rest, *Care*, *Feare*, *Spare*, *Hard-fare*, *Toilesome*, and withall, one called *Gaine*: Those former Sonnes were foure, sad, lumpish, froward, and very unquiet: But this lad *Gaine* was a pleasant youth, and often made his Parents very merry and therefore though they neglected not the other, yet their chiefest delight was set upon this.

The pedigree of Covetousnes, shewing the true proofe thereof, in whomsoever it is.

This

This Sonne they so cockered and made so much of, as they suffered him to set his love upon one *Coveting*, a very harlot, and withall the base daughter of *Desire*, upon which filthy harlotry he begot this fellow *Covetousnesse*, the prisoner now at the barre: who when he was but a very babe, so continually lay sucking at his mother *Covetings* brests, as shee had not milke enough for him, and therefore with her husband *Gaines* consent, shee put him to bee nursed, and nourished up of one *Greedy*, the wife of *Mony-love*; Now so it fell out, that these two, had a daughter called *Hope to encrease*, to which he at ripe yeares was married, who betweene themselves, as also by the helpe of their

their Parents, on both sides of his Parents, *Gaine* and *Coveting*; and of her Parents, *Greedy* and *Money-love*, they did grow rich and very great. And so insatiable hath hee beene ever in getting, as hee justly deserveth to be called *Covetousnesse* his very true and proper name. And this is that which I have to say (my Lord) and I hope it may give the Jury satisfaction, that he is not indited by a false name.

If you have spoken *Master Proofe*, then Cryer call in *Master Signes*, saith the Judge.

Master Signes, saith the Cryer, stand up to the Barre.

Then the Judge asked him, if he knew the prisoner?

My Lord, saith he, I have knowne this man of a long

time, his name is *Covetousnes*: He was so borne, and brought up as *Master Proofe* hath witnessed to your Lordship, and to the Jury.

But (saith the Judge) you have heard him denie that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

My Lord, though I know him to be blinded with *Selfe-love*, and with an over good conceit of himselfe, as rich men commonly bee, so saith Pro 28 11 *Salomon*, as also that he is flattered by such, as he himselfe hath named to your Lordship, that he will never beleeve what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly,

assuredly, that he is the very man, according to his name; a right Mamonist. For my Lord he cannot deny that he was ever content with his estate, *Heb.*13.5. but through the love of mony, which he coveted after, he hath laboured and made haste to bee rich, 1 *Tim.*6.9. *Prov.*23.4. *Prov.*28.20. and never would be satisfied, *Eccles.*5.6,10. nor have enough, *Esay* 56.11. For as riches encreased, so hee set his heart upon them, *Psal.*62.10. His chiefest joy was because his wealth was great, & because his hand had gotten much, *Iob* 31.25. he hath received silver, rather than instruction, and gold rather than knowledge, *Prov.*8.10. His trust was in his riches, *Prov.*11.20. *Iere.*48.7. His

Signes of a Covetous person.

wealth was his strong City, *Pro.*10.15. and as a high wall in his conceit, *Pro.*18.11. Greedie hath hee beene of gaine, and through his greedinesse, hath hee troubled his owne house, *Pro.*15.27. By chiding, chafing, turmoiling, pinching fare, and such like meanes; Hee hath encreased his estate by unjust gaine and oppression, *Pro.*28.8. and 22.16. Gifts hee hath loved and received, *Pro.*29.4. *Esay* 1.23. In his aboundance hee hath not had power given him to live plentifully, *Eccles.*6.2. but hath spared more than needeth, *Pro.*11.24. He hath eaten upon other mens labours, *Esay* 3.14. and his Neighbours labours he hath used without recompence. *Ier.*22.13. for he alwaies only looked

looked to his owne waies, and to his own gaine, *Esay* 56.11. Studying to joyne house to house, and field to field, that hee might be alone, *Esay* 5.8. He hath built houses by unrighteousnesse and wrong, *Ier.*22.13. Hee hath made unhonest gaine, *Ezek.* 22.13.24. And gotten greedily by extortion, *Ezek.*22. 12. His eyes and his heart were onely for covetousnesse, *Ier.*22.17. Besides all these (my Lord) hee hath suffered the cares of this world, and deceitfullnesse of riches to choake the Word of God, that it hath beene without fruit in him, *Mat.*13.22. Hee never devised liberall things, *Esay* 32.8. nor to despise the gaine of deceits, *Esay* 32. 8. Any proposition tending to

Mat. 19.

cost was ever displeasing to him, and like the young man in the Gospell would he goe away heavily: as one grieved to part with his goods. As an *Ahab* hee never could see a *Naboths* vineyard lying commodiously for him, but he eagerly gaped after it. If he gave to the poore, and to good uses, it was of necessity, not freely, 2 *Cor.* 9, 5. sparingly, and not bountifully, nor cheerefully, and of a willing minde, pleading not to be so rich as men tooke him to be, *Pro.* 13. 7.

Whē doth a man hate Covetousnesse.

And whereas this man saith, that he hath ever hated Covetousnesse, (as indeed he ought to have done) *Pro.* 28. 16. Surely if he had, then would hee (my Lord) with *David* (one that bestowed infinite

infinite treasures to holy uses) have prayed against the Covetousnesse of his owne heart, *Psal.*119.25. He would have beene more liberall, more bountifull, more given to hospitality, and more ready to good workes, than he hath beene hitherto. Hee would be like *Cornelius* giving much almes, *Act.*10. My Lord I have knowne him to watch opportunity to get advantages both of rich and poore: If *Master Liberality, Bounty, Hospitality, Good-worke, Church,* or *Common-weale,* did ever imploy him, hee then would make gaine of them all to himselfe: Where hee found any good fellowes for his turne, as *Waste, Prodigality, Pride, Idle, Needy,* or *Simple,* as long as they had any

thing, he would speake kindly to them, offer to lend them upon pawnes, or Morgages, till hee had undone them, which he that hateth Covetousnesse would never have done.

To be short (my Lord) all the witnesses produced already, with the just complaint of poore *Poverty*, proclaime his name to bee *Covetousnesse*, yea (as your Lordship hath well observed) his owne speeches and practices, cry shame against him.

Would a man hating Covetousnesse commend the practice of Sir *Worldly-wise* as he hath done?

The cruelty & basenesse of covetousnes.

Would he commend, and entertaine his service, *Cunning* and *Catch*, *Advantage* and *Holdfast*, *Rack-rent* and *Over-reach*,

Over-reach, *Make-much* and *Pinch-hard*, *Spare-purse* & *Niggard*, *Hard-fare* & *Churle*, *Cold-welcome* and *Wish-rid*, *Scarce-drinke* and *Farewell*, with a company of base Hang-bies, such as these, *Slip-thrift* and *Poore-wage*, *Lack-meanes* and *Loyterer*, *Tag*, and *Rag*, with *So-live* and *Or-begon*. If Covetousnesse did not over-sway him, hee would surely abandon all such contemptible companions, which are ever a disgrace to *Liberality*, *Bounty*, and *Hospitality*, such fellowes as these afore-named, they scorne to have abiding in their mansions.

I have beene (my Lord) somewhat too long, I feare me, but I hope, I have satisfied your Lordship and the Jury: and spoken but that which is truth.

Master Signes (saith the Judge) you and *Master Proofe* have performed the parts of honest men.

Sirra Sirra, thou that hast so impudently denied thy name, here before the face of thy Countrey: being so clearely prooved against thee every way, what canst thou yet alleage for thy self, that now the sentence of death should not be pronounced against thee?

Good my Lord, a Psalme of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Countrey, now imagine to reape any benefit by thy Clergy?

Good my Lord, I pray your Lordship of mercy, good my Lord.

Fellow

Fellow hold thy peace, and heare with patience thy just deserved judgement.

Covetousnesse, thou hast been indited by the name of *Covetousnesse* of all the aforesaid Felonies, Cozenages, Oppressions and Murthers, and for the same thou hast beene arraigned; thou hast pleaded not guilty, and hast put thy selfe upon thy tryall and been found guilty, having no more to say for thy selfe, this is the Law. *The sentence against Covetousnes.*

Thou art to bee counted *Idolatry* before God, and also the roote of all evill, and so damned a sin as not to be named amongst Christians, and that such as by thee are made covetous, are to be abandoned of all good men, as of God they are abhorred, being Eph. 5. 3. 1 Cor. 5.

ing worthy of eternall death: and have no inheritance in the Kingdome of Christ and of God, but upon them must come the wrath of God, as upon the children of disobedience. Thou art therefore as a rotten member of the flesh to be mortified and cut off.

Psal. 10. 3

Rom. 1. 29, 32. Eph. 5. 5.

Col. 3. 5, 6

Master Sheriffe, doe Execution, which the *Vnder-Sheriffe* seeth performed.

Goaler, set *Papistry* to the Barre.

Papistry, hold up thy hand.

Papistry indited.

Papistry, thou art here indited by the name of *Papistry*, of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian, begotten of Heresie, Judaisme, Paganisme, hast by violent force and armes invaded the territories of the Church of God,

God, and by *Spanish inquisition, bloudy Massacres, stabbing, poysoning*, and *Killing of Kings, Gun-powder plots, Treasons, Rebellions*, and other *hellish practices*, usurped authority, and thrust upon Gods people their humane traditions, inventions, superstitions, wil-worship, Heresies, Jewish ceremonies, and Paganish Idolatry, to the damnation of many Christian soules, contrary to the peace of our Soveraigne Lord the King, his Crowne and Dignity, what sayest thou hereunto, art thou guilty, or not guilty?

Not guilty, my Lord.

By whom wilt thou bee tryed?

By God and the Countrey.

But (good my Lord) let me have another Jurie chosen, I doe

Papistries petition.

doe not except against the former Jury, *Faith*, *Love*, *Feare*, *Charity*, *Sincerity*, *Patience*, *Innocencie*, and the rest, but (my Lord) though they be honest men, and have well discharged themselves in their Verdict upon other Prisoners; yet have they not such judgement and understanding as others have, to discerne of my cause, and the truth of the Evidence which shall be brought against me.

Papistry, because neither thou nor any of thy *slanderous Favourites* may say, that thou hast beene proceeded against rigorously and unjustly, without respect to the truth of the cause. I am content to call a new Jury if here we can have so many as will make up the number.

I

I humbly thanke you (my good Lord) God reward your Lordship for it.

Master Sheriffe, impannell a new *Iury* of very substantiall men, the chiefest you can finde, and fittest to goe upon this Prisoner now at the Bar.

My Lord, I supposed, that as hee would crave, so from your Lordships uprightnesse hee should obtaine this favour, therefore have I prepared a full *Iury* to this purpose.

It was done wisely of you (*Master Sheriffe*) let them be called.

Cryer, Call in the *Iury*.

A Iury against Papistry.

1. Call *Common Principles*. Vous aves *Common Principles*.

2. Call *Apostles Creed*, Vous aves *The Creed*.

3. Call *Second Commandement*. *Second Commandement* come in. My

My Lord I cannot get in.

What's the matter?

My Lord (saith the Cryer) the *Papists* keepe him out.

Cammand to let him in. Vous aves the *second Commandement*.

4. Call *Pater noster*, Vous aves *Paster noster*.

5. Call *Holy Scriptures*, Vous aves *Holy Scriptures*.

6. Call the *Apocrypha*, Vous aves *Apocrypha*.

7. Call *Councells*, Vous aves *Councells*.

8. Call *Ancient Fathers* for the first six hundred yeares after Christ, Vous aves *Ancient Fathers*.

9. Call *Contradiction* among themselves, Vous aves *Contradiction*.

10. Call *Absurdity of Opinion*, Vous aves *Absurdity of Opinion*.

11. Call

11. Call *Consent of their owne men*, Vous aves *Consent*.

12. Call *Testimony of Martyrs*, Vous aves *Testimony of Martyrs*.

Count, saith the Clerke.

Then the Cryer bids them answer to their names.

Common Principles, one; *Creed*, two; *Commandements*, three; *Pater-noster*, foure; *Holy Scriptures*, five; *Apocrypha*, fixe; *Councels*, seven; *Fathers*, eight; *Contradiction*, nine; *Absurdity*, ten; *Consent* of their owne men, eleven; *Testimony of Martyrs*, twelve; Good men and true, stand together and heare your charge.

By these twelve meanes Papistry may be confuted.

My Lord, here are some more summoned by Master Sheriffes authority.

Who be they Master Sheriffe?

Master

M. Law *and his Sonnes.*

Master *Law* with his Sons, *Civill, Canon, Common,* and *Municipall.*

Well, let them attend the Court for the Kings service, for use if need be.

Papistry, if thou canst justly except against any, I give thee leave to challenge any such of the *Iury.*

Holy Scripture is by Papistry chiefly excepted against For Papists may be cõfuted by their owne translatiõ. See my Booke of Rhemes against Rome.

Good my Lord, onely one of the *Iury* I except against, which is *Holy Scriptures,* except it be our owne Translation.

Well saith the Judge, I am content it shall be so, let it bee either *Montanus,* or the *Rhemist,* or the *Vulgar Edition:* wee desire a just proceeding with all the indifferencie that may be.

Then the Cryer calleth aloud; If any man can give Evidence,

Evidence, or can say any thing against the prisoner at the Barre, let him come in, for hee stands upon his deliverance.

Here is my Lord a worthy Gentleman Master *Verity*.

Master *Verity*, come neere, what can you say concerning the Prisoner at the Barre?

My Lord, this I am able to justifie. First, that hee hath beene a *False Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as be recorded in Scripture, if they were paralleld together, as the *Doctrine of Divels*, 1 *Tim.* 4. 1, 2. *Traditions and Commandements of men*, *Mat.* 15. 2. *Mar.* 7, 8, 9, 13. *Col.* 2. 22. *Veniall sinnes*, *Mat.* 23. 16, 18. *Childrens neglect of Parents for*

Master Verities evidence against Papistry.

Like false Teachers in Doctrine.

1. *Reader marke the doctrine of false Teachers of old and Papists now.*

2.

3.

4.

for Churches profit, as they pretended, *Mat.*15.5. *Marke* 7. 5. 11. *Superstitious observation* in meats and holy daies, *Mat.*15. 6. 11. *Col.*2.16.21. *laying heavie burthens upon the people, Luke* 7. 11.46. *Iustification by workes,* therwith troubling the Churches, *Gal.*2. 18. & 3.2. & 5. 8. 4.12. *Voluntary Religion and Will-worship, Col.* 2. 18. 23. 9. *The Worship of Angels, Col.*2. 10. 18. *Carnall liberty,* 2 *Pet.*2. 19. *Rev.*2.15.20. And *Teaching for filthy Lucre, Tit.*2.11. 11. Thus are they, as were the False Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Heretiques, learned *Whitaker* in his booke *De Ecclesia,* in the first Question,

on, sheweth in many particulars.

Secondly, (my Lord) he hath used the very same *Practices* which False Teachers have used: hee doth to make way for his Doctrine, Worship and Advancement, even as they did. [a] They played the Hypocrites in outward humility, in *long prayers* and formes of Devotion, and so misled silly women. [b] They graced their Doctrine with shew of *Fore-Fathers*. [c] They *tooke away* the Key of *Knowledge*, and neither would enter into life, nor suffer others. [d] They told the people *old Wives Fables*, and told lies in hypocrisie. [e] They used sleights and cunning craftinesse to deceive. [f] They boasted of their *learning*, using prophane

Like false Teachers In practices.
Practice of false Teachers.

[a] Col. 2. 2. 23. 2 Tim. 3. 5, 6. 2 Pet. 2. 3. 4.
[b] Mat. 15. 2. & 7. 3. 1 Pet. 1. 18
[c] Luk. 11. 5.
d 2 Tim. 4 & 1 Tim. 4. 7.
[e] Eph. 4. 14.
[f] 1 Tim. 4 20.

prophane, and vaine babling and oppositions of Sciences, as they termed it. [g] They pretended *Revelations*, *Apostolicall Traditions*, and alleaged counterfeit writings. [h] They had the *Propheticall Women*, and deceiving Prophetesses. [i] They had their *Miracle-workers*, Casters out of Divels, and Dreamers of Dreames. [k] They would *slander* mens persons, and the Doctrine of faithfull Teachers, and lay to their charge what they could not proove, speaking of them contemptuously, and railing on them. [l] They boasted to be the *true Church*, and that by *Succession* they were of the Fathers. [m] They would use *faire* and smoothing *words*, and teach with inticing words, and did strive for excellencie of

[g] 2 Thes. 2. 2. Act. 15. 24
[h] Rev. 2. 20. Neh. 6. 14
[i] Mat. 7. 23. Deut. 13 1, 2.
[k] Acts 17. 7. & 24. 5. & 18. 13. & 25. 7. 2 Cor. 10 10. Act. 24. 5.
[l] Ioh. 8. 39. Mat. 3. 9. 2 Cor. 11. 13. 22.
[m] Rom. 16 18.

of speech of mans wisedome to deceive. [n] When they could not prevaile by faire meanes, then they would *suborne* false witnesses: they threatned, beat, *imprisoned*, *banished* and *slew* the faithfull Teachers and Christian Beleevers. They [o] would *plot conspiracies* to the shedding of bloud, and the Priests must be acquainted herewith before hand to encourage them hereto. [p] They would make open *insurrections*, and stirre up great personages to take part with them. And what rebellion, treasons, conspiracies, insurrections & persecutions this *Papistry* hath wrought my Lord Bishop of *Chichester* hath openly discovered to the world in his booke of Thanksgiving for our deliverance

1 Cor. 2. 1
[n] Act. 4. 18 & 22. 1. & 6. 14. & 26. 10, 11. & 30. 50. & 22. Rev. 2.

[o] Acts 23. 14.

[p] Acts 13. 50.

Popish Traytors, Priests and Iesuites.
Popish Traytors, Laicks.

rance from all these Traytors, *Morton, Sands, Parsons, Campian, Ballard, Watson, Clarke, Garnet,* Priests and Jesuites: *Stukeley, Somerville, Throgmorton, Parry, Babington,* and his Company; *Lopus, Tyrone, Markam, Brooke,* with others, *Piercy, Catesby,* and all the Gun-powder Plotters, *Laicks.* And this (my Lord) is not what I could, but what I thought sufficient to testifie at this time, because I would not be tedious.

M. *Verity,* by this you have uttered it is easie to see how this man hath followed, both the false teachers in Doctrine, and the enemies of the Gospell in their practices. If there be any moe witnesses, let them come forth.

Yes my Lord, here is Sir *Christianity.* Sir

Sir *Christianity*, what is it that you have to say against this Prisoner at the Barre?

Sir Christianity, his evidence against Papistry.

My Lord, I was commanded to be here to day to give evidence what I know against this man, and this I am willing to doe for the service of my Soveraigne. This it is (my Lord) which I have to to say, that this man with his Associates, hath in stead of Christian Religion, set up a service of Judaisme and Paganisme, which I am able to proove in a multitude of particulars: but because I am loath to bee tedious in my relation, I have brought here with me *Three Bookes*, that the Jury may judge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to have it also.

How Papists are like the Gentiles. See Matt Hoc on Re. 11.2. from pag. 419. to 453.

What bookes Sir *Christianity?*

3. Bookes; 1. Three Conformities.

My Lord, one is that, that is called *The three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morisin*, and dedicated to his late Majesty: and our third is, our learned Countrey man Doctor *Raynolds* his *Conference with Hart*, never answered of any *Papist* to this day, who sheweth how the Popish service is like unto the Jewish in very many particulars, and wherein they bee more Heathenish, than Jewish.

2. De Origine Papatus.

3 Raynolds and Hart.

I am content to have them read to spare your speech touching the Jewish service.

So having beene read, the Judge yet wished Sir *Christianity* to declare openly how

Pagan-

Pagan-like Papists be, and as the Heathenish Idolaters in *Israel* and *Iudah* were, and only out of the undoubted testimonies of Scripture, and the Apocrypha bookes, because these learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great brevity as I may: that this Prisoner (if it be possible) may see how wickedly hee hath dealt with mens soules to set up in stead of Gods Service, an Idolatrous, and Pagan-like Worship.

Papists like Pagans in many things.

[a] These Pagans set foorth *God like a man.* [b] The Idolatrous Israelites had a *Queene of Heaven:* [c] they had *Images* of gold and silver, brasse, yron, wood, and stone, and some

[a] Rom. 1. 22.
[b] Ier. 7. 18
[c] Dan. 9. 4 Isa. 41. 7. & 44. 10 Ier. 10. 4 Baruch 6. 45.

of clay: some molten, some carved and graven, some pourtrayed upon walls, and other *Pictures*. Some were like men, *Dan.*3.1. 1 *Sam.*5.3,4. and some like women, *Act.*19.27. 2 *Macchab.*1.13. 1 *Sam.*31.10. some like beasts (like S. *George* and the Dragon) *Exod.*34. *Wisd.*11.15. They *adorned* them with silver and gold. *Ier.*10.4. and set Crownes upon some of their heads, covering them with costly garments, and of divers colours, *Deut.*7.25. *Heb.*2.19. *Baruch* 6.8,9,14 15,29,39,50,55,58. *Ezek.*16 18. *Wisd.*13.14. carrying a Scepter in the hand, or a dagger, or an axe, *Baruch* 6.14,15. They set them up with great devotion and solemnity, with *musicke* and melody, *Dan.*3.3. with *singing*, *dancing*, and other delights,

Deut.7.5. & 12.3. 2 King. 17.14. 2 Chron. 33.7.19. & 34.4. Judg.18. 18. Ezek.22. 14,15,16. & 8.10. Numb.33 62. *Adorned Images.*

Musicke. Dancing.

delights, *Exodus* 32.5. They built *Temples* for these Images, *Ioel* 3.5. 2 *Macchab.* 1. 13, 15. *Baruch* 6.18. which were the houses of their gods, *Iudg.* 17.4. 1 *Samuel* 5.2. and called them Sanctuaries, *Isa.* 16.12. They had Chappels for them, *Amos* 7.12. Yea, they set them upon tops of hils, 1 *King.* 14.23. 2 *King.* 17. 10. They had them in private houses, *Iudges* 17.4. 18. in chambers, *Ezek.* 8.12. and in secret places, *Deut.* 27. 15. they had their pleasant *Groves* planted, *Ier.* 17.2. 1 *King.* 14. 23. and there also had their Images, 1 *King.* 15.13. 2 *Chron.* 15.16. 2 *King.* 17.10. They had their *standing Pillars* and *Images*, as the Papists their Crosses. *Deut.* 12.3. & 16.22. 2 *Kin.* 17.10. *Lev.* 16.1. These

Temples.

Chappels.

Images in every place

Groves,

Standing Pillars as Crosses be.

were in the head of *Highwayes* and *Streets* of Cities; *Ezek.*16.31. *Ier.*11.13. The multitude were allured by the gorgeous decking of them, *Wisd.*14.20. and 15.5,6. Yea, they doted upon them, *Ezek.* 8. 10, 11. They *worshipped* them, *bowed* unto them, and *fell downe* before them. *Dan.*3. 2. *Isa.*44.17. *Ios.*23.6. They would lift up their eyes unto them, *Ezek.*33.25. *Pray* unto them, 1 *King.*18.26. *Hab.*2.16 *Isa.*44.17. *Kisse* them, *Hos.*13. 2. 2 *King.*19.8. set up *Candles* before them. *Baruch* 6.19. Make *Vowes* to them, *Baruch* 6.35. and goe on *Pilgrimage* to some of them very farre, *Ier.*51.44. expecting some *miraculous cure* from the Image, *Baruch* 6.41. In entering into their Temples they sprinkled them-

Ignorant allured to Idolatry.

Doted on Images.

Prayed to them.

Kissed them.

Candles set up before them.

Vowes.

Pilgrimage.

themselves with water, Altars they had of stone, *Isa.*65. 3. they used vaine repetitions in their prayers, *Matth.*6.7. They *measured* their *Religion* and goodnes thereof by *plenty Ier.*44.7. They had their sacrificing *Priests*, *Act.*14.13. and they were *shaven* Priests, *Baruch* 6. 31,32. Sometimes they were of the baseſt of the people, 1 *King.*12.31. whosoever would, might for money or for money worth, make himselfe a Priest, 1 *King.*12. 31. 2 *Chron.*13.9. And some served for base wages, *Iudg.* 17. They had their Concubines, *Baruch* 6.11. *Hos.*4.14. Some of them would *weare haire* clothes and torment themselves, 1 *King.*18.26,28. *Zach.*13.4. and of a Devotion in a *Will-worship* macerate

Altars.

Set numbers of prayers.

Sacrificing Priests Shaven.

Priests Concubines

Wearing of haire-cloth.

Will-worship.

their bodies, punishing and not sparing their bodies, *Col.* 2.22. Their Teachers taught for hire, *Mich.*3.11. 2 *Pet.*2. 13.15. *Rev.*2. *Tit.*1.11. For gifts, they would promise life and peace, *Ezek.*13.22 *Ier.*23. 14. 17. In their service they had variety of Musicke, *Dan.* 3. Their set holy dayes, *Exod.* 32. 2 *King.*13. They had their holy women attending the Idol-service, *Ezek.*8.14. working for them, 13.18. 2 *King.*23.7. and prophecying lyes, *Ezek.*13.22. and were great worshippers of the Queene of heaven, *Ier.*7.18. & 44.19. They had also their severall gods for their severall Countries, as Papists have their Saints, 2 *King.*17.29. & 18.34. They would pray to these & sweare by them, *Ier.* 5.7.

Taught for hire.

Variety of Musicke. Holydates.

Names of holy Women.

Severall Protectors or Countries.

Sweare by them.

5.7. & 12.16. Gē. 31.53. 1 Kin. 19.2. 2 King. 17.35. Zeph. 1.5. Some in Israel which fell to Heathenish Idolatry were like Church-Papists; for they would worship idols, and yet goe to Gods house and heare his Prophets, Ierem. 7. 8,10. 2 King 17.14. Ezek. 14.3.7. & 20.1.31. & 23.29. When Idolatry was cast out of the Church (as we have done the Idolatry of Rome) the Idolaters would condemne it as an ill act in them, and speake against the serving of God aright, as Papists doe against us, 2 King. 18.22. They worshipped towards the *East*, Eze. 8.16. They were very *superstitious*, Act. 19. They lived in very grosse *ignorance* of the truth, and in liberty of sinning, Isa. 44.18,19. & 45.20. Eph.

Some like to our Church-Papists.

They did speake against serving of God after his Word

Worshipped God to the East

Superstitious.

Ignorant

*Eph.*4.18,19. *Wisd.*14.15,16, 17. They worshipped they knew not what, *John* 4.22. Their *Festivals* after their Idol-service they spent in eating, drinking, singing, dancing, *Exod.*32.6,18,19. They had their revellings and meetings full of excesse and ryot, 1 *Pet.*4.3. And would wonder at, and speake ill of such as would not be like them. They had *Brothel houses*, *Ezek.* 15. 24. 2 *King.*23.7. 1 *Kin.*15.12, 13. & 14.24. & 22.46. They had amongst them *Conjurers*, *Wizards*, *Charmers*, *Observers* of times, *Southsayers*, *Astrologers*, *Star-gazers*, and such like. To these the people resorted and consulted with, 2 *King.* 21. 6. — 1 *Samuel.*5.2. 1 *Chron.*10.13. *Hest.*3.7. & 9. 24. *Deut.*18.14. *Isa.*19.3. & 47 12.

How they spent their holy daies.

Revellings

Stewes.

Conjurers
Ex.7.11.
Isa.9.13.
Levit. 19. 37.
Jer.27.9.
Dan.1.4.
Deut. 18. 10, & 11, 14.
Isa.6.2.
Dan.2.2.
Isa 47.13
Act 19.17 & 19.19.

12,13. *Hos.*4.12. *Ezek.*21.21. *Ier.*8.17. *Act.*8.10. they sacrificed to Nets, and burnt incense to Dragges, *Hab.*1.16. They beleeved that some of their *Images* were approoved of their great God *from heaven*, *Act.*15.35. they were cruell and bloudily minded against all that were against their Idolatry, *Hos.*10.14. & 13.16. 2 *King.*21.15,16. *Iudg.* 6.30. 2 *Chron.*24.18,21. The Idolaters in Israel and Judah brought in the Heathen, as Gods plague upon them, to punish them for their Idolatry, 2 *Chro.*24.23. & 21.16,17 & 33.11. & 30.6,10,17. 1 *Kin.* 17,18. as the Papists have brought the *Turkes* upon the Christian world by their Imagery and Idolatry, *Rev.*9. They were stupid and without

They were bloudily minded.

Papistry the cause of Turkes prevailing

Sottish in their Idolatry, and obstinate.

out understanding in their Idol-making, and in setting them up to worship them, *Isa* 44.14,20. and so continued therein obstinate as the Papists doe. And thus have I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practises.

Your evidence is so cleare (Sir *Christianity*) as hereby all may see how Pagan-like Papists be in their Imagery, Priests and Temples. Is there any further evidence?

Master Atturney Generall, his evidence against Papistry. Papists are guilty of Treason.

Then stands up M. *Atturney Generall*: and did proove him to be guilty of high Treason both against the person and the lawes of his Soveraigne. My Lord (saith he) this fellow under pretence of Religion (for all must be covered with his

his shadow) hath set up another spirituall *Head* over the Church, besides Christ (even Antichrist his greatest enemy) as is sufficiently proved. He hath set up also *Mediators of intercession* besides Christ: also in his rebellious pride of heart he hath exalted *Mans Merit*, and made him a partic Saviour of himselfe, by satisfactory punishments, either here or in their feigned Purgatory. Thus is he a Rebell and an Abettor of Rebels against Christ.

They have another Head.

Another Mediator

Againe, the Law of Christ (the holy Scriptures) he hath notoriously corrupted and abused many waies. 1. He maketh it *no perfect rule*. 2. He teacheth blasphemously that the *Originall* is *corrupt*, and so shaketh the faith of all such as rest

How Papists doe blasphemously abuse the Scripture 11. waies.

1.

2.

rest on the Scriptures. 3. He hath added to them mans writings called *Apocrypha*, to make them *Canonicall*. 4. He hath feigned a *Traditionall word*, and equalleth the same with the Scriptures. 5. Hee debarred for a long time the *translating* of Gods Word into a knowne tongue, to keepe the people from the understanding thereof. 6. Being enforced at length to translate it, he hath of purpose done it *corruptly*, and with many *uncouth* and *obscure* words, hath hidden the truth still, to keepe the people in blindnesse. 7. Yet this their so corrupt and obscure Translation is not admitted *indifferently to all*, but to some, and to these under licence, for which they pay money. 8. These parties, though they

they may read the Scriptures, yet must it be with the *Popes Spectacles*, and may not see farther than the false Teacher pleaseth, nor conceive otherwise of the sence than he suggesteth, though the Text bee never so cleare of it selfe.

9. They blasphemously publish, that the Scriptures are a *Nose of waxe, a dead Letter, sowterly Inke, dumbe Iudges*, and *a blacke Gospel, Inkie Divinity*, and may have one sense one time, and another at another time, according to the Churches state and condition. 9. *Cau'anus in his Epist Log. Babe.*

10. They set up a *corrupt Latin Translation*, for as authenticall as the Originalls in the Hebrew and the Greek. 10.

11. And lastly, they brought into the Church in stead of the holy Bible *a Booke of Lyes* to bee read. 11.

read. Thus is the wicked wretch guilty of High Treason against our Soveraigne.

Counterfeit Sacraments.

Besides that, he hath counterfeited his Majesties broad Seale, inventing *New Sacraments*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruell and bloudy manner, my Lord, he is no way longer to be endured: for we shall never be at peace as long as hee may have liberty to live, for he is a ranke Traitour to our King and State, an undermi-

Papistry not to be tollerated.

ner of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Common-Wealth.

Gentlemen (saith the Judge) you of the Jury have heard Master

Master *Atturneys* witnesse, also what both Master *Verity*, and Sir *Christianity* have spoken against him: now that you have heard the evidence so fully, what say you touching the prisoner, is he guilty or no?

Then the Fore-man, in the name of all the rest, answereth Guilty my Lord.

Whereupon the Judge turneth to the Prisoner, and saith; *Papistry*, thou heerest what grievous iniquities, foule and filthy abhominations, murthers & massacres have beene layed to thy charge; thou hast heard the *Verdict* of these so learned and well approoved Gentlemen, chosen without all partiality to go upon thee. And they in their judgement, upon their consciences, have found

found thee guilty. What canst thou say for thy selfe, that sentence of death should not bee pronounced against thee?

Papistries appeale.

My Lord, the *Iury* assuredly is corrupted by some meanes or other, else would they never have found mee guilty: for our learned men have cited many of these in my behalfe, and therefore I appeale from them to a *Generall Councell*, for the *triall* of their honesty in this *Verdict*.

Upon this lewd surmise and brazen-faced accusation, all the *Iury* fell a murmuring, being much grieved to bee taxed of faithlessnesse and perjurie. The worshipfull Gentlemen the *Iustices* and Master *Sheriffe* began to speake in their behalfe, but the *Iudge* standing up, stayd them and made

made anſwer for them.

Papiſtry, to be briefe with thee, thou art ſhameleſly impudent to accuſe theſe worthy Gentlemen, for juſtly proceeding according to the cleare Evidence to thy face. For thy learned men, they have onely cited the names of ſome of theſe, but without their knowledge or conſent. Yea, many teſtimonies they bring under their names, which indeed are prooved to be counterfeits, abuſing their unadviſed *Readers* in their unjuſt defence of thee. As for thy *appeale* to a *Generall Councell*, it is but to ſet a good face upon an ill cauſe; for thou knoweſt that wee have long deſired a *Free Generall Councel*; but not a gathering together like the lewd *Conventicle* of *Trent*. But

The anſwer to Papiſtries appeale.

But art thou not ashamed to conceit the bringing of these mens Verdict to the triall? We must by them be tried, & not they by us. By what canst thou try the *Principles* of *Religiō*? wilt thou deny them? Must *Fathers, Councels, Scriptures*, and all be brought under our judgements? Thou haddest no cause to taxe the Jury; if any had been in fault, it should have beene the witnesses: but canst thou taxe *Verity* of lying, or *Christianity* of falshood? As for M. *Attorney*, his speech is no more than your owne words, writings, and practice doe testifie.

Heare therefore thy Sentence, justly deserved before God and men.

A picture of Papistry.

Papistry, thou hast been indited by the name of *Papistry*, of all

all these former treasons, rebellions, conspiracies, gunpowder plots, murthers, massacres, falshood, heresies, Judaisme and Paganisme, and of that thy detestable Idolatry, and for the same, hast beene arraigned, thou hast pleaded not guilty, hast put thy selfe upon the triall, & being found guilty, having no more to say for thy selfe, this is the Law.

That thou the *Master* of *Iniquity*, with the old *Serpent*, called the *Divell*, or *Satan*, thy father, with thy lewd mother that great *Whore*, drunke with the bloud of the Martyrs of Jesus, which sitteth upon a scarlet coloured beast, as also with that false prophet *the son of perdition*, thy guide and governour, shall bee cast alive where the Dragon is, into the *Lake*

Papistry condemned to the pit of hell.
2 Thes. 2. 7. Rev. 12. 9. & 17. 3. 9. & 20. 4. & 19. 20.

Rev. 14. 10, 11.

Lake of fire, burning with brimstone, there to be tormented with all the marked ones in the presence of the holy Angels, and in the presence of the Lambe, without rest day and night, the smoke of which torment shall ascend up for ever and for ever, without mercy or hope of redemption.

The Court breaketh up.

After this sentence, there is made an *O yes*, and so the *Court* breaketh up, the *Iudge* ariseth, the *Iustices* and *Gentlemen* attended him, the *Sheriffe* with the *Vnder-Sheriffe* and his servants goe before with the sounding of a Trumpet, and so doe conduct him to his *lodging* and there doe leave him with rest and peace.

BRITISH MUSEUM 10 NO 71

Laus Deo.

THE CONTNTS

of this little Booke for spirituall use, besides the litterall delight in the Allegorie

In the first Part.

1. THat which is most hurtfull to man is sinne, set out under the name of a notorious Male-factor, *pag.* 3. *to* 9.

2. That God hath given to such as he is, heavenly graces to watch over their wayes, and to find out their sinnes, set out by Watch-men, *p.* 9. *to* 12.

3. That God hath given us helpes in his holy Word to finde out and to know sin to be sin, set out

out under the name of an Hue and Crie, *p.* 12. *to* 17.

4. *That some people are so wickedly bent to sinne, that to hide their owne sinfull courses, they become deadly Enemies to most excellent vertues: set out under the names of Master* Outside, *Master* Worldly-wise, *and the rest, pag.* 17. *to* 23.

5. *That sinne escapeth often under the name and cloake, or habit of vertue; set out under the shifts, which theeves use to make, to escape the pursuers, page* 23. *to* 25.

6. *That sin hath many to favour it, and who chiefly they be: set out under severall names, pag.* 25, *to* 33.

7. *That yet for all these shifts and these favourites, a godly man will in obedience to Gods Commandement search it out: set forth*

forth under the Constables Warrant *from the Lord chiefe Iustice, p.* 33.

8. *That to search out sin is required understanding, set out by an officer, which hath authority to search, p.* 34.

9. *That not every understanding, but the understanding illuminate by grace, is that which can finde out sin: set out by the* Deputy Constable, *the* Tything man, *the* Petty Constable & chief Constable, *p.* 34. *to* 40

10. *That where such understanding is, there is a gracious reformation; set out by the* chiefe Constables family, *p.* 41. *to* 44.

11. *That this understanding, to apprehend sin, needeth other graces to assist it in his spirituall search, set out by the name of the* Constables men-servants

his Neighbour, *and his* Neighbours children, *p.* 44. *to* 47.

12. *That truly and uprightly to proceed in search of our sinnes, we must before hand remove self-love, and self-conceit: set out* by two busie companions, *p.* 47, 48, 49.

13. *That the place in the soule where principally sin is to be searched out is the heart: set out by a* Common Inne, *pag.* 49. *to* 51.

14. *That the five senses are so many inlets for sinne into the heart, and what kinds of sins enter in at every severall sense: set out by the* Inne-doores, *p.* 51. *to* 54.

15. *That sins possesse not the heart forthwith from the sense, but in a naturall order, and by degrees: set out by the* Hall, Parlour, Chamber, *and* Dining roome, *p.* 54.

16. *That*

16. *That the passions of the heart are many, and what is their force and effect: set out under Mistris* Hearts Maids, *pag* 5. *to* 59.

17. *That the will of man is miserably mislead, and made as a very slave to the deceit of the heart, and passions thereof: set out by the name of* Will her man, *pag.* 59, 60, 61.

18. *That sins once entertained into the heart, doe there finde matter of nourishment, there to abide and rest: set out by an* Hostesse entertaining plentifully her guests; *from a Table well furnished, diligent attendance, lodging roomes and beds, pag,* 69. *to* 71.

19. *That ill ordered affections, and oversweying passions are accompanied with many evils: set out by* Guests lodged in seve-

rall beds, page 66. to 71.

20. *That when the heart doth nourish up sinnes, there the sinners live securely without repentance, through hardnesse of heart; set out by* lodging in a bed securely after full diet, *p.* 71.

21. *That where the understanding is sanctified, there the heart is struck with Gods feare to shake off security: set out by the* Constable attaching a Felon, *p.* 71, 72.

22. *That upon this feare of God, a well informed judgment will fall to a true and serious examination of all a mans waies, wherby godly sorrow is wrought to follow sin unto the death: set out by a* Justice of Peace, *his office, his examining a Felon, binding some over to prosecute against him, and sending him*

to

to prison, pag. 72. *to* 82.

23. *That a regenerate man, borne a new, getteth at length masterie over his owne heart, and bringeth his body into subiection: set out by* Master Newman the Goaler, *p.* 82.

24. *That the new man is renewed in knowledge, holines, and righteousnesse; by the heavenly power whereof he is kept and preserved from all the evills of sin and wickednesse against either God or his neighbour: set out by the* three under Goalers, *pag.* 82. *to* 86.

25. *That a godly man useth all holy meanes to curbe sin, and to keepe in corruptions of nature, that they breake not foorth to the disgrace of Religion: set out by* fettering of Prisoners, and carefully looking to the Prison house, *p.* 86. *to* 91.

In the second part.

1. *That there ought to be a time of triall, and a just condemning of sin in our selves: set out by an* Assises, *p.* 93.

2. *That God hath set in every man a conscience to judge of his owne waies without all partiality: set out by the* Judge of Assises, *pag.* 94. *to* 98.

3. *That conscience must be well informed of all the particulars whereof it is to judge, else it will not, nor cannot judge aright: set out by the* Iustices *and others sitting in commission with a Iudge pag.* 98. *to* 102.

4. *That the holy Scriptures are the onely rule to proceed by against sin: set out by a* grand Iury, *p.* 102. *to* 107.

5. *That he which would proceed*

ceed ſtrictly againſt all & every ſin, is a man to be qualified with many vertues: ſet out by a Petty Iury, *pag.* 107. *to* 113.

6. *That as vices be, ſo vicious perſons are oppoſite to vertues, and vertuous men ſet out by the priſoners* challenging the Iury, *pag.* 113. *to* 117.

7. *That there are a generation of men ſetting themſelves wholly for the world, which are neither true lovers of vertue, nor haters of vice, but ſo as either may be uſefull for themſelves: ſet out under a full* Iury of indifferent Gentlemen, *p.* 117. *to* 118.

8. *That there is in every one an inbred corruption foule and evill: ſet out under the name of* Old-man, *pag.* 119. *to* 125.

9 *That the heart is deſperately wicked, moſt deceitfull &*

vaine; set out by the name of Mistris Heart *arraigned and condemned pag.* 125. *to* 139.

10. *That the wil of man is most rebelliously bent against all due subjection: set out by* Wilfull Will *arraigned, p.* 139. *to* 160.

11. *That Covetousnes is a most cursed sin, the roote of all evill every where; set out by all the Witnesses produced against it. p.* 161. *to* 165.

12. *That Covetousnes is a deceitfull sin, having many pretences subtilly to cover it selfe; set out by the answers thereof at the arraignment, p.* 165. *to* 202.

13. *That Covetousnesse is not honest thrift, as is cleere by proofe, and the evident signes of Covetousnesse: set out by witnesses,* Master Proofe *and* Master Signes, *p.* 202. *to* 228.

14. *That Papistry is Idolatrie,*

trie, a patchery of hereſie, Iudaiſme, and Paganiſme: ſet out in the arraignment thereof, page 228. to 231.

15. *That there are twelve waies to confute Papiſtry; ſet out by the impanelled Iury againſt it, p. 231. to 234.*

16. *That Verity it ſelfe, and true Chriſtianity are againſt Popery: ſet out by the two produced witneſſes, diſcovering the falſhood, impiety, cruelty, treaſonable practiſes, and the abhominable Idolatry thereof, page 234. to 262.*

An anſwer to ſuch as cenſure this booke

Theſe things are the ſubſtance of all this booke couched within the allegoricall narrations, which is no dreaming dotage, no fantaſticke toy, no ridiculous conception, no old wives tale told;

ſome have an humour to delight in finding of faults; ſome are ſo envious that they cannot looke upon any thing which is anothers, but they muſt needs diſgrace it; Perhaps ſome kicking Iade in reading is galled, and therfore doth winſh. Some are ſo riggedly grave, that forſooth, it is amiſſe to reade that, wherein they may have occaſion offered any way to laugh or ſmile: when they may remember that even *Abraham*, the gray headed, old aged, and grave father once laughed; as they themſelves will alſo, whoſoever they be, when the humour takes them.

No want of matter for religious.

If any diſlike this little book for want of matter, let him be pleaſed to conſider theſe one and forty particular inſtructi-

ons

ons before ſet downe, with the naturall and morall Philoſophie comprehended therin, how alſo families may be wel governed and alſo religiouſly; how love may bee preſerved among Neighbours, what evils are the diſturbance thereof, and what be the baſe conditions of the niggards & pinching worldlings, contrary to ſuch as be of a bountifull and liberall diſpoſition.

Beſides all theſe things let them be pleaſed to attend to the ſcope of the Book, wherein two things are principally aimed at.

The ſcope of the book

1. To diſcover to us our miſerable and wretched eſtate through corruption of nature, For the laying open hereof, there is a lively deſcription of ſin, with the power, nature, fruits,

1. To know our ſelves by nature.

fruits, & effects thereof, how it first came, how entertained, bred and brought up, by whom, and where, with the severall kinds of sin, and the differing conditions of sinfull men, opposing vertuous courses, and under what colour they so do, to their owne ruine at the length.

2. *How to be reformed.*

2. To shew how a man may come to a holy reformation, and so happily recover himselfe out of his naturall wretched estate. To worke this, here is delivered how a man is to search out sin, what necessary graces are required thereto, with the helps how to discover sin, and to know sins to be sins; what commonly bee the lets & hinderances, in the discovery and search of our sinnes; what to doe, having found

found out our sinnes, and how to become humbled thereby and how to sit downe to judge of our selves without all partiality. Moreover here is manifest, what gifts and graces are requisite to an holy life. Lastly, how we may know sin to be subdued, and in whom it is truely overcome.

These things being the true scope and right use of this Booke, and the matters therein contained so behoovefull and necessary to every true Christian, I hope no sober minded man can, much lesse will finde fault with it.

If the manner, laying those things downe in a continued allegory, bee the offence to some, doe suppose they know, that *Nathan* did teach *David* by an allegory: *Esay* and

The manner is allegoricall.

2 Sam. 12. Cant. 5.

Ezek. 17. 2. & 19.

and *Ezekiel* taught the Iewes so too, and that our Saviour spake many parables to his hearers.

Objection answered.

If any thinke it had been fit for a yonger wit, then for one growne old and gray-headed; surely *Nathan*, *Esay*, and *Ezechiel* were not young; neither did those formes of speaking derogate any thing from their holy aged gravities. And it may be thus to allegorize upon such a subject matter from all these passages, in politicke government, required some more experience, then some perhaps conceit, though the thing done to their hand may seeme now most easie.

But the fault, if a fault, peradventure, is not simply imputed for making an allegory: but in following it so largely

largely,& for ſurfetting (as it were interlude-wiſe) ſome things, for the weightineſſe of the matter therein contained, not ſeeming grave enough, as the Parables of Chriſt, & his Prophets were. For ſin and ſinfull courſes of men ſhould be ſo deciphered as the Readers might rather be moved to lament, then occaſioned to laugh.

Firſt for the largeneſſe, it is no more then the neceſſity of the intended diſcourſe required, as the ſcope before mentioned may ſufficiently witneſſe. The Parables of our Saviour in S. *Luke*, and of *Ezekiel*, were large, and they were proſecuted according to the nature of thoſe things from whence they were taken, to lay open fully thereby what

Luke 15. & 16. Ezek. 17. & 19.

what they intended, and this is but ſo, and no more.

I confeſſe the matter of this allegoricall diſcourſe to be ſuch (as may appeare by the manifold leſſons before layed downe, being the ſummary Contents of the booke) as ought to worke in every Chriſtian Reader ſorrow of heart in the deepe conſideration of his miſeries, till he be recovered out of his wretched eſtate: and withall to cauſe a diligent endeavour in ſober ſadneſſe to better his condition of living Chriſtianlike before God; neither of which is prevented by the manner of handling, if all would do, as ſome have done, firſt to reade it after the letter, and then attend piouſly to the ſpirituall ſence, they would

would attaine to that, which in so penning it, I aimed at. I knew the natures of men in the world: I perswaded my selfe that the allegorie would draw many to reade, which might bee as a baite to catch them, perhaps, at vnawares and to move them to fall into a meditation at the length of the spirituall use thereof: which I well hoped that others more religiously bent, would at the first discerne and make benefit of.

If two or three passages carry not that gravity in shew, as some, perhaps, could wish they did: Let these consider there in those places the enforced nature of the allegory. Then how that elsewhere in all the rest of the booke the carriage of the matter is very farre

farre from the nature of so odious and so base a comparison, if it be in the hand of a piously affected and wel minded Reader. Lastly, that even those few passages are sharpe reproofes; and are no more an occasion to guilty parties, with the conceit thereof to make themselves merry, then that great Prophet *Eliah* his mocking (in a matter none more weighty) was to the Priests of *Baal*, when yet, perhaps, some of the wiser sort, abhorring *Baal*, might smile secretly thereat.

There is a kinde of smiling and joyfull laughter, for any thing I know, which may stand with sober gravity, and with the best mans piety, justly occasioned from the right apprehension of things, else had

had not *Abraham* fallen into it, nor holy *Iob*, nor the righteous in seeing (which is strange) matter of feare. Well, I have clothed this booke as it is: It may be some humour tooke me, as once it did old *Iacob*, who apparelled *Ioseph* differently from all the rest of his brethren in a party coloured coat. It may also be that I tooke (as *Iacob* did in his *Ioseph*) more delight in this lad, then in twenty other of his Brethren borne before him, or in a younger *Benjamin* brought foorth soone after him.

Gen. 17. 17. Iob 29. 24 Psal. 52. 6.

When I thus did apparell him, I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily should come: and my

my expectation hath not failed; deceived altogether I am not, as was *Iacob* in sending his *Ioseph* among his envious brethren. For not onely hundreds, but some thousands have wellcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough, though other too nice bee not so well pleased therewith.

But who can please all? or how can any one so write or speake, as to content every man? If any mistake me, and abuse him in their too carnall apprehension, without the truly intended spiritual use, let them blame themselves, and neither me nor him: for the fault is their owne, which I wish them to amend.

You

You that like him, I pray you ſtill accept of him for whoſe ſake, to further your ſpirituall meditation, I have ſent him out with theſe *Contents*, and more marginall notes.

His habit is no whit altered which hee is conſtrained by me to weare, not only on working daies, but even upon holy daies and Sundaies too, if he go abroad. A fitter garment I have not now for him: and if I ſhould ſend out the poore Lad naked, I know it would not pleaſe you.

This his coat, though not altered in the faſhion, yet is it made ſomewhat longer. For though from his firſt birth into the world it bee neere a yeare yet he is growne a little bigger; but I thinke him

to

to become to his full ſtature: ſo hee will be, but as a little pigmie to be carried abroad in any mans pocket.

I pray you now this eleventh time accept him, and uſe him, as I have intended him for you, and you ſhall reape the fruite, though I forbid you not to be Chriſtianly merry with him. So fare you well in all friendly well-wiſhes,

R.B.

May 28. 1627.

FINIS.

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